THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1825.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XVII.

The important and interesting subject of discussion now before us, is thus stated in our catechism:—"The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression."

The first point demanding attention in this answer is, that the covenant made with Adam related not only to himself, but to his posterity. Let us examine what evidence we have of the truth of this position.

We have heretofore shown that a covenant was made with Adam; and that the promise of it was eternal life, and the penalty eternal death. But how does it appear that this promise, or penalty, was to reach all his offspring, as well as himself? Can it be clearly shown that Adam was the representative and covenant head of his posterity, so that they were to be considered as standing or falling with him? Yes, my young friends, this is clear, beyond all rational controversy. It is clear, both from the unequivocal statements of scripture, and from observation on the actual state of the world. The Apostle Paul, in more than one instance, runs a parallel between the ruin brought on the whole race of man by the disobedience of Adam, and the benefits procured by Christ for all his sincere disciples: and this parallel is run in such a manner as to put it beyond a reasonable doubt, that Adam was a covenant head in the fall, and Christ a covenant head in the redemption and restoration of man. In a word—and that the word of inspiration—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Farther.—Observation on the actual state of the world demonstrates that there is much moral evil in it. This is not denied as a fact, by any but atheists. It is readily admitted by many of those who deny altogether the prevalent tendency of our nature to evil,—which is to be particularly considered in a subsequent discussion. If mankind, then, are admitted to be actually in a state of depravity, and it be inconsistent, as heretofore shown, with all our ideas of the divine character and perfections, that man should have been originally formed by his Creator in a sinful or depraved state, it follows, that he is not now in the state in which he was originally formed. Without revelation, indeed, we could not know that he fell from that state by his connexion with his first

parent as a federal head; but the fact that he is fallen being ascertained by observation, it strongly confirms the representation of scripture, that he did fall in his original progenitor.

Let us now shortly consider the equity of this constitution. As it was the appointment of God, we know indeed before hand, that it was perfectly equitable and righteous; because all the Divine appointments certainly possess this character. We are, however, permitted humbly to investigate the Divine proceedings, and to discover, as far as we can, the ground on which they rest. In the particular before us, I am of the opinion that we can discover a part of the ways of God, and that a part must be resolved into his holy sovereignty, or into our own weakness.

We are acquainted with two orders of moral and dependent beings, —angels and men. Between these there is, as in many respects, so in this, a wide difference—that angels were not formed to be propagated like men, in successive generations. Angels were all formed at once, by the immediate agency of the Creator. Of the human race only two were formed at first, and from these all the rest have descended by ordinary generation. As all angels were created at once, each was capable of acting for himself, in the full maturity of his powers. Accordingly it appears, that each did act for himself; that there was no federal head among them; that each individual stood or fell for himself. That it was otherwise in the case of man, seems to be a kind of necessary consequence of that law of his nature, by which each generation is derived from that which immediately precedes it, and all from the first. This law is not peculiar to man, but extends, not only to all animals, but to all the vegetable tribes. It is an invariable law of the whole, that like shall produce its like—that the offspring shall resemble the parent. On this law depends the preservation of that beautiful variety of beings which was at first created, and that knowledge of what we are to expect in their successive productions, so useful, if not essential, to our comfort and existence. Observe then, that Adam's being made the federal head of his posterity, both standing and falling, was just one instance of this universal law of propagated beings,—that like shall produce its like—that the offspring shall resemble the parent: So that the question really comes to this, whether it was equitable for the Creator to ordain such a law, and to extend it to man?—and this is only, in other words, to ask whether it was equitable for Him to make the world which he hath actually made, and *as* he hath made it.

I am fully aware, my young friends, that what I have just been saying affords no solution of the difficulty before us. But I do think, that by presenting it under a new aspect, it affords some relief to a contemplative and humble mind. It shows that if Adam had not been the federal head of his posterity, there would have been an anomaly in creation—a violation of the law which the infinitely wise Creator hath ordained for all propagated beings—that like shall produce its like. Think, for a moment, that if Adam had retained his holiness, all his offspring would, like himself, have been holy and happy. Would not this have been equitable? If it would, it must be equitable that his offspring should be unholy, when he became so. The principle is the same, however it may affect the actual condition of our race. If hereditary holiness and happiness would have been equitable, hereditary depravity and misery must be equitable also. Accordingly we are told in scripture, that after man fell, "he begat a son

in his own likeness"—in his moral likeness, as well as in his bodily organization.

If Adam, after his fall, had been the father of a progeny as holy as he himself had been at his first creation, this would indeed have been a strange occurrence. And if we could suppose that this order might have continued—that although parents, in their successive generations, should occasionally, or frequently have sinned, yet that still their offspring should have been born holy,—the consequence must have been, either that those who sinned should all have perished without hope, or else that a Saviour should have been provided for one portion of the human race—for those who had sinned—whom the other portion—those who had not sinned—did not need:—Because those who had never sinned would certainly have needed no Saviour. Thus, on this plan or supposition, there would have been two races of men, proceeding from one and the same stock,—the one sinful and needing a Saviour, the other sinless and needing no Saviour;—two streams from the same fountain, the one polluted, the other pure;—two kinds of human beings, the one mortal, the other immortal;—two descriptions of candidates for heaven, one to possess it in their own right, and the other as the purchase and gift of their Redeemer. See into what strange and absurd consequences this attempt to mend the order of infinite wisdom would carry its contrivers.

Let it farther be considered, that men were to be born in a state of infantile weakness. Now, during the state of this weakness, would they have been as competent to resist temptation, as Adam was in the perfection of his powers. It has been often said on this subject, and I think with truth, that every individual had a fairer prospect of a favourable issue to a state of probation, by being represented in Adam, than if he had stood for himself—That is, if he had stood for himself, he would have been far more likely to fall than Adam was. The responsibility of Adam—the knowledge that he stood for his posterity—was doubtless a strong inducement to him to maintain his integrity. In a word then, the whole remaining difficulty lies here—why, when Adam had fallen, was he not cut off at once, and not permitted to propagate a race of sinners? Here we are to bow to the sovereignty of God—Not, however, without having light enough to see, that he hath manifested his infinite goodness, as well as his sovereignty, even in this dispensation. On the continuance of a race of sinners—as I recently had occasion to remark—is grounded the whole plan and work of redemption by Christ: a work which will ultimately display the glory of God, more than any other; a work which will raise the redeemed of the Lord to higher happiness than they could have known, if they had not fallen: and a work which, notwithstanding the endless misery of those who perish, may produce—for aught we know—an infinite counterbalance of happiness, in the moral and intelligent creation. On this subject, as well as on those related to it, the remarks of the excellent Witsius, are as satisfactory as any thing I have met with. They may be seen in the last five sections of the second chapter of his treatise on "The Economy of the Covenants." They expand and illustrate the ideas which I have now suggested; and such as may have the opportunity may read them with advantage. We have not time to repeat them at present.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

ON HUMILITY.

"Be clothed with humility," says the apostle Peter, alluding to a robe

or outer garment, that spreads over and covers all the rest—teaching us that humility should mix with, and adorn all our graces, and that, like a robe, it hides defects, and adds a beauty to all our duties. Humility is the highest excellence, the brightest ornament of the Christian character. It is a grace purely Christian, for it held no place in the moral or religious systems of the ancient heathen sages—It has been observed that they had not even a term by which to express it. As it is a virtue purely Christian, so it enters into the very essence of our religion. It may with confidence be asserted, that he who is destitute of it, is destitute of all real piety. "Behold," says the prophet, "his soul which is lifted up is not upright in him." Hab. ii. 4. Hence it is that humility is so frequently enjoined and so highly commended in sacred scripture. Three things claim our attention in relation to this virtue.

I. Its nature and its sources.

II. Its effects.

III. The considerations which urge to its cultivation.

I. Let us endeavour to ascertain its nature and its sources. In general, it is *lowliness of mind*, arising from a consciousness of our own imperfection, guilt, and weakness; especially when we contrast ourselves with the spotless purity of God, and the requirements of his law.

Humility is to be carefully distinguished from *mean spiritedness*. It is not only consistent with, but in the highest degree favourable to, true magnanimity. It is naturally productive of the highest elevation of sentiment, and the greatest firmness, fortitude and courage, in the discharge of duty. An humble man, indeed, does not, and cannot pride himself, on mere external and accidental advantages, such as fortune, fame, birth, and worldly power and influence; but then none but weak and little minds do so. Still, he is the most likely of all men to be firm and resolved in the discharge of what he conscientiously believes to be his duty; for the temper he possesses leads him to look above the mere accidental advantages of fortune, or other adventitious circumstances, and to aspire to that excellence which alone gives true dignity to man.

1. Genuine humility arises from a deep sense of the spotless purity and infinite majesty and glory of God. It is owing to the very slight apprehensions which men have of the Divine character, that they are so prone to exalt themselves, and to imagine that they possess virtues which should recommend them to the Divine acceptance. Spots and defects which are unseen in darkness, when they are brought forth to the light of the sun, are discovered in their full deformity. Thus those defects which deform our nature; those spots of pollution which defile all our actions, which had long been both unseen and unfelt, when they are brought, so to speak, before the Divine holiness and majesty, appear in their true colours. Then it is seen and felt that no flesh can glory before the Lord. The spontaneous language of the soul is "if thou, Lord, shouldst mark iniquities, O Lord! who shall stand—I have heard of thee by the hearing of the ear, but now mine eyes seeth thee; wherefore I abhor myself, and repent in dust and ashes."

Frequent and devout thoughts of the infinite excellencies of the Lord Jehovah—of his almighty power, his spotless purity, and his unbounded goodness, cannot fail to lay us low before him. A view of the infinite majesty and glory of God, will ever fill the heart of man with profound veneration for his Maker, and with humble sentiments of himself. It was this that made the astonished prophet exclaim, "Wo is me, for I am undone! because I am a man of unclean lips, and I dwell in the midst of a people

of unclean lips, for mine eyes have seen the king, the Lord of Hosts."

2. A second source of humility, is a proper sense of our frailty and mortality. "Verily," says the Psalmist, "every man, at his best estate, is altogether vanity; surely every man walketh in a vain show." "Our foundation is in the dust, and we are crushed before the moth." At our entrance into the world we are weak, ignorant, helpless, and entirely dependent on others—Nearly a third of our whole lives passes away in a state of pupillage. In a few years, the infirmities of old age arrest us; and at last we lie down in the slumbers of the grave. The mightiest monarch, and the most renowned hero on earth, must say to "corruption, thou art my father, and to the worm, thou art my mother and my sister." How ill does pride become frailty, ignorance and mortality!

3. But especially does a sense of our sinfulness produce humility. The humility of a truly pious man arises from the conviction which he feels of his moral impurity, and his constant short coming in every duty—from his contrasting what he is, with what he should be. By viewing the infinite holiness of God and the purity of his law, and by contrasting his own nature with the spotless holiness of the Divine nature, and his attainments with the demands of the perfect law of God, he becomes sensible of his unspeakable criminality, pollution, and ill desert. An intimate acquaintance with our hearts, in their deceitfulness and wickedness, destroys the fond conceit which we are apt to entertain of our own excellence. Humility is always the effect of sincere penitence, and it is by often reviewing our imperfections and wants—the sinfulness of our passions, the corruption of our appetites, the darkness of our minds, and the hardness of our hearts—that we become truly abased in our own esteem.

True piety, as already intimated, is always accompanied with sincere humility, and the more piety that any man possesses, the humbler is he. The prevalence of sin in the heart, darkens the understanding, and renders us blind to the beauty of holiness, and to the glory of God. But when the love and power of sin are destroyed, and true piety is implanted, it is always accompanied with a discovery of the Divine glory and excellency, and of the infinite obligations which we are under to love God supremely. A truly pious man is deeply convinced that it is hateful ingratitude not to love the Lord with all his soul; and he is therefore humbled, and ashamed of himself, that he loves so little, and that his gratitude is so weak.

Such are the sources of genuine humility. Let us—

II. Notice some of its effects—These have been somewhat anticipated, but they merit to be at least distinctly stated.

1. Humility abates the estimate which every man is prone to make of himself, and of his own attainments, and leads him "in lowliness of mind, to esteem others better than himself." The clear view which a truly humble man has of the evil of sin, of the corruption of his heart, and of his short comings in duty, prevents inordinate self-esteem, and all boasting of any attainments he may have made. He who values himself on account of what he thinks his superior knowledge or holiness, shows that he yet knows nothing of himself, as he ought to know. "God, I thank thee, that I am not as other men, no publican, no extortioner"—is the language which our Saviour has given us of a wretched self-righteous Pharisee. When Moses had come down from the mount, where he had been conversing with Jehovah, his face shone so that others could not steadfastly behold it; but he himself was unconscious of the glory that beamed from his counte-

nance. In like manner, a humble man is unconscious of his own excellence. The more communion that he holds with God, and the more he discovers of the Divine glory, the lower does he sink in his own estimation. While others may admire and extol him, because of the general excellence of his character, he himself laments the remaining corruption of his nature, his misimprovement of the mercies and privileges which the Lord has bestowed upon him, and the small progress which he is conscious he has made in knowledge and holiness.

2. A second effect of true humility is, to lead us to an entire dependence on the Lord Jesus Christ for salvation—The conviction of our sinfulness, which always accompanies it, will completely divest us of dependence on our own righteousness, for acceptance with God: it will bring us as humble penitents to the throne of grace, each crying, "God, be merciful to me a sinner." Now Christ and his salvation will appear inestimably precious. Now all confidence of acceptance with God will be reposed on the merits of that blessed Redeemer, who, on Calvary, shed his blood for the remission of sins; and all things will be counted but loss for Christ's sake.

3. A third effect of humility, is to render us watchful, prayerful, and desirous of greater attainments in holiness. The humble man, sensible of his infirmities and defects, "counts not himself to have apprehended," but, like the apostle, "forgetting the things which are behind—he presses towards the mark for the prize of the high calling of God in Christ Jesus." An humble man is sensible of his weakness to resist temptation, he distrusts his own heart; for by sad experience he has learned that he cannot confide in his most determined resolutions. He feels that he is wholly dependent on the grace and assistance of God to stand in the evil day of trial; and therefore, while he carefully watches against the approach of temptation and sin, he, at the same time, directs his fervent prayer to heaven, "Hold thou me up, O Lord, and I shall be safe."

III. Some of the considerations which should urge us to cultivate an humble temper, are the following—

1. Humility is a grace highly commended in sacred scripture, and which the Lord has declared is peculiarly acceptable to him. "He resisteth the proud, but giveth grace to the humble." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Passages without number might be added to these.

2. Humility is necessary, in order to our presenting our prayers aright to the Lord, and to their being accepted with him. Acceptable prayer is always accompanied with the confession of our weakness, wants, and sinfulness. The proud, self-righteous, boasting Pharisee, who lifts up himself before God, will most certainly be rejected. Pride, at all times sinful, is peculiarly so, when we place ourselves in the immediate presence of the infinite Jehovah; for before him no flesh can glory. Humility too, produces that reverence and awe which should always accompany us when we address ourselves to the most high God. He is in heaven, we on the earth—He is the eternal God, we are dust and ashes. Hence he requires of us ever to approach him with the deepest reverence and humility, and has assured us, that though the heavens are his throne, and the earth his footstool, to that man he will have respect, who is poor, and of a contrite spirit, and who trembles at his word. "He giveth grace to the lowly." "He forgetteth not the cry of the humble."

3. Humility is a grace lovely in the eyes of men, and is a sure source

of contentment and peace of mind. A proud man is always a disgusting character; and is continually uneasy in himself and dissatisfied with others. Pride is envious, jealous, revengeful, impatient of affront or disappointment, restless and aspiring: it renders its possessor fretful and dissatisfied, and consequently unhappy. But humility teaches us "to do nothing through strife or vain glory, but in lowliness of mind to esteem others better than ourselves." It is the way to true honour. It finds, without seeking, that which ambition and pride eagerly pursue; for honour, like a shadow, flies from them who pursue it, and follows those who shun it. "Before honour is humility, yea, by humility and the fear of the Lord are riches, and honour, and life." Humility is the best defence against the shafts of slander and envy; for obloquy and contempt, which sting a proud man to the heart, cause little pain to the humble man. If, in the discharge of his duty, he meets with reproach and slander, a consciousness of his integrity supports him: and while he is not indifferent to the good opinion of the virtuous and wise, and recollects that "a good name is as precious ointment," yet if he is misrepresented and defamed, he commits himself and his reputation to God, who knows all things and judges righteously.

Humility fills the mind with gratitude for the blessings which we possess; it makes us moderate, sober and watchful in all our enjoyments; —gives patience in adversity, and resignation to all the appointments of God. It is the health, beauty and strength of the soul, keeping the mind calm and content, and adding a lustre to every other virtue.

4. Humility has a direct tendency to increase our knowledge and wisdom; for it inclines us to receive instruction from whatever source it may come. The proud man, who is puffed up with the conceit of his own knowledge and superior genius, becomes enslaved to his prejudices and folly. Especially does pride of intellect lead men astray in the things which relate to God and the soul: and none have erred more fatally in religious matters than boasting philosophers—When this spirit influences us, we give but too good reason for the sarcastic remarks of the poet—

> "We crowd about a little spark,
> Learnedly labouring in the dark;
> Never more bold than when most blind,
> And fastest run when truth's behind."

The truly humble man is conscious of his need of divine instruction. This brings him to Christ, to learn of him and to sit at his feet as a little child. He implores the teaching and illumination of the Spirit of all grace, and he receives from on high, knowledge and wisdom.—Ps. xxv. 9.

5. True humility is absolutely necessary, if we would have suitable apprehensions of the character of God, and cherish suitable dispositions towards him. His excellence and majesty, and our infinite distance from him, should abase all high thoughts of ourselves, and fill us with unfeigned contrition for our sins. Clear views of the Divine perfections, frequently and devoutly repeated, are the best means for the attainment of this grace.

Let us then accustom ourselves to fix our view on the radiant glory that beams from the throne of God. "With him is terrible majesty." It is indeed but a little that we can know of him; for the grandeur and infinitude of his nature surpasses our highest thoughts. "He maketh darkness his pavilion round about him; the Lord said that he would dwell in the thick darkness." But this is a darkness, which results from insufferable brightness. Should we look steadfastly on the midday sun, its fiery blaze would destroy our sight —Thus the Lord dwelleth in the light unto which no man can approach—his glory is too great for mortal eyes to see.—Created excellence is lost before him. His wisdom is infinite: "he pours contempt on princes; he taketh the wise in his

own craftiness."—His power is irresistible: "None can stay his hand, or say to him, What dost thou?"—In his being, and in all his perfections, he is immense: he is present alike in heaven, on earth, and in hell: he possesses spotless purity, so that the very heavens are not clean in his sight, and he charges his angels with folly.

It is the contemplation of this infinite majesty that overawes and humbles even the angels of heaven. Seraphs bow before him in adoration and wonder:—while with hallowed lips they cry, "Holy! Holy! Holy! is the Lord God of hosts."

It is this discovery of the divine greatness, and the feelings which result from it, that raises the good man above this world. In the presence of the great God, before whom all nations are as a drop of the bucket, earthly grandeur ceases to dazzle. Can the glimmering of the glow-worm affect the eagle that gazes on the effulgence of the midday sun?—As little can the glare of earthly grandeur disturb him that has been astonished and enraptured amidst the splendours of the Godhead. To such an one the pageantry of this world appeareth as "a dream when one awaketh."

In the presence of this glorious God we live, we speak, we act, we think. To him we must give account of all our deeds. Before his judgment seat we soon shall stand to witness his ineffable glory, and to render our final account. The Lord grant, that in that day we may render our account with joy and not with grief—To ensure this, we must be clothed with humility—clothed with the righteousness of Christ.

S. B. H.

FOR THE CHRISTIAN ADVOCATE.

RELIQUIÆ EVANGELICÆ.

No. VIII.

There is this difference between the sufferings of Christ and those of his true disciples—that *he* could, at any moment of his sufferings, have put an end to them all by a single act of his will; but it is not in *their* power to terminate their suffering, however earnestly they may desire it, till the appointed time for their deliverance shall have arrived. Christ said to the zealous disciple, who had drawn a sword in his defence, "Put up again the sword into his place—Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" He, therefore, through the whole of his bitter agony, *willed* its continuance, to the very end—*chose* that it should last, till the measure of his sufferings was completely filled up. He did indeed pray that "if it were possible" the cup might pass from him;" but he immediately added, "nevertheless, not as I will, but as thou wilt." The Christian who, under sufferings however grievous, would wish them to be terminated, although the design for which they were sent has not been answered, does not follow as he ought, the example of his Saviour. And is not this too often the case? Is not that which we call *Christian patience*, too frequently a *virtue of necessity?* The burden is borne, *only* because it cannot be thrown off. *That* is a true Christian temper—and that *only*—which leads a disciple of Christ under sufferings, to pray as the Master did, that the distress may be removed, "if it be possible;" that is, if the removal can take place in consistency with the great *end* for which the suffering was inflicted—the glory of God and the sanctification of the sufferer: and if this prayer be sincere, it will be accompanied with the *unfeigned choice* that the suffering should continue, till the end for which it was inflicted is fully obtained. Blessed be God, there are those to whom this will not seem "a hard saying"—those who, in deep affliction, can truly say—"I would not remove the smallest part of all that I endure, if I could do it with a wish, till my Heavenly Fa-

ther sees it best that I should be released."

No. IX.

"No man (said Christ) can come to me, except the Father which hath sent me draw him." What a world of questioning and cavilling has there been about this text! Yet what a sweet and comfortable inference may the believer derive from it?—For no consequence can ever more clearly or conclusively follow from any given premises, than the following, from this text—That when the soul is made able and willing to go to Christ and to act faith upon him, it is certainly God's operation that produces this effect; and this is at once a warrant to rely on Christ, and assuredly to expect salvation from him.

Miscellaneous.

In some sections of the Presbyterian church, there has long been, and still is, an ardent controversy, relative to the system of sacred song which ought to be used in the publick worship of God. The controversy relates both to the parts of scripture which may properly be versified and sung in publick, and to that version of the Psalms of David which is best adapted to Christian edification in the service of the sanctuary—On this latter point, the versions of Rouse and Watts form the chief subject of dispute.

We have long lamented the existence of this controversy among orthodox Christian brethren; and have feared that little could be done to bring it to a happy termination, beyond leaving it to the effect of time and experience, under the blessing of the Great Head of the church: for to us it has appeared that argument on both sides has long since been exhausted. On this account we have not hitherto permitted any thing on the subject to go into our pages—which we know are read by individuals of both parties, and for both of whom we entertain the most sincere respect. At length however we have consented to publish the following letters, which are written, as seems to us, with a true Christian temper, and to which the writer has subscribed his proper name—having previously claimed the right to soften any expression which might appear to us unnecessarily ardent. It is also to be understood that our pages will be open to any reply, which shall be penned in the same temperate strain and be subject to the same correction, and to which the writer shall attach his proper name. We must give notice, however, that no single number of our work shall be extensively occupied with this debate; and that it shall not be carried on to a very great extent.

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Winnsboro', July 4th, 1825.

Dear Friend—Agreeably to my promise I send you a few of my sentiments on the subject of the *praise of Jesus*.—May the Lord enlighten our minds to see the truth, and dispose our hearts to embrace and practise it! I say therefore with the prophet—"To the law, and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

Mutual recriminations are never of any real advantage. It is our duty to point out to our friend what we believe to be his errors and his dangers; and to give him our reasons according to the law of kindness. If he hear us, it is well; if not, we have delivered our own soul. As far as we can agree to walk in the same road, let us walk in peace and harmony.—If our friend turns off into a very circuitous way, it is no reason why he and

we should quarrel about it, spill our blood, and destroy our reputation. No—Let him turn off in peace, and as you and I walk together, we shall converse on our reasons for pursuing the path which we have chosen to follow. You will therefore not expect to find any "railing accusations" against those who differ from us. If merely pointing out their errors be thought improper, I hope you will excuse me, and believe that I do it with an affectionate heart. I say to them cordially,—"Brethren who differ from me, rather than vent reproaches, and bring up your errors as arguments against your sentiments, I would reason with you from the word of God, and beseech you "by the meekness and gentleness of Christ" to join with me in singing the praises of my Redeemer, our "Great High Priest that is passed into the heavens, Jesus the Son of God." 2 Cor. x. 1. Heb. iv. 14.

The *New Testament* is part of that *law and testimony*, according to which we are to speak; and therefore our friends will not think it improper for us to consider it equally "perfect" with that part of the revelation of God which the "sweet psalmist of Israel" received by inspiration. If therefore I speak doctrines, or petitions, or praises, *according* to the *New Testament*, am I not doing right? Whether I speak in the very words of the inspired penman, or speak the same truths in my own words—whether I use prose or rhyme—whether I speak in conversational tones or musical tones—is, I conceive, of but little importance with Him who "seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."—I express the same sentiment, and my heart is equally sincere. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Sam. xvi. 7. 1 Tim. i. 5.

Those who differ from us speak doctrines in their own words; they utter their solemn addresses to a glorious God in their own words; and they do this *according* to their knowledge of the whole word of God. But when they are called upon to unite in the praise of the Holy One of Israel, they cannot go so far. They must speak only *according to* that part of the word which was given before the time that Christ "brought life and immortality to light through the gospel." 2 Tim. i. 10. What they do sing I acknowledge is good, as far as it goes; but what I blame them for is, that they do not go far enough, and praise the Lord, as well as pray to him, *according to* the *whole word* of God.

If they sincerely believe that the gospel reveals no additional praise of Jehovah, then let them be fully persuaded in their own mind, and peaceably limit their praise to the bounds they have chosen. But as you and I believe that the perfections of God and the love of God, are exhibited in the gospel with peculiar lustre, let us, my brother, continue to speak the praises of these perfections and of this love, *according to* the *gospel of Jesus.*

I use psalms and hymns, the sentiments of which are all taken from the word of God. They contain nothing new. They are the scriptural praises of the Triune Jehovah, conveyed in poetical language. If they are not *according to* the word of God, let those who oppose them point out their errors. If I perceive a single sentiment, either of doctrine or of praise, *contrary* to the "light of the glorious gospel of Christ who is the image of God," 2 Cor. iv. 4, then will I erase that sentiment from my book. But still I must continue "holding the mystery of the faith in a pure conscience." 1 Tim. iii. 9. Exactly on the same principles, do I hold the Confession of Faith and Catechisms. As they have in them the

collected doctrines of the gospel, arranged and expressed according to our ideas of order, I think them important. Although the mode of expressing these truths is entirely human, yet because the book is *according to* the *word*, I receive it as my standard of doctrinal belief. If I should by any means be convinced that a single expression is contrary to scripture, I would erase it; but I would not therefore throw away all the remainder. When I discuss a point of doctrine, I quote neither it nor my hymns as proof; because every sentiment contained in both may be found in the word of God. "To the law, and to the testimony."

With sentiments of esteem,

Your brother in Jesus,

JOHN M'KINNEY.

—

Winnsboro', July 5th, 1825.

Respected Friend—In the love of my Saviour I again address you on the subject mentioned—the praises of the Lord. We shall now turn our attention to the use for which the psalms were designed.

They were intended for the instruction of the church in all ages; but were composed with a special reference to the temple worship—to accompany not metaphorical, but real harps and cymbals, and other musical instruments. [Refer for proof to 1 Chron. vi. 31, 32, and xxv. 1, 6, 7.] Agreeably to this regulation, the titles of many of the Psalms mention them as composed "for the sons of Korah." Some are sent to "the chief musician," many of them are called "psalms of Asaph," and many were written to record the praise of God for providential dispensations toward the psalmist.

The voice of the singers and the sound of the timbrels, cymbals, and harps, uniting together in sweetest harmony, composed the souls of the temple worshippers to tranquil meditation; while the blood and smoke of their sacrifice reminded them of their sin, and of a promised future atonement, the odours of incense rising up before them, impressed their minds with a sense of the merits of the future atonement; and the psalm conveyed rich instruction to their mind respecting a Messiah to come, who should offer a better sacrifice and sweeter incense. Agreeably to the command of the Lord in Psalm xxxiii. 2, 3, this mode of worship continued, till all the shadows were done away by the atonement of the Lord Jesus Christ, and the full display of the Sun of Righteousness. When this took place, all commands for temple service ceased to be binding. The sacrifices, the singing, the harping, ceased in the temple; and every part of worship took a new start, as it were, with Jesus as the fountain. Hence we read in the New Testament the words "sacrifice," "harps," "passover," "circumcision," "unleavened bread," used metaphorically, to represent spiritual ideas; but never, as in the Old Testament, for actual sensible performance. The gospel meaning of these words is as different from the meaning in the book of Psalms, as the soul is different from the body.

We now have a spiritual dispensation—"Being delivered from the law, that being dead wherein ye were held, that we should serve *in newness of spirit*, and not in the *oldness of the letter*." Rom. vii. 6. —"for the letter killeth, but the spirit giveth life." 2 Cor. iii. 6.

Hence it is useless to quote commands from the Old Testament, respecting the *singing* of the Psalms of David: for they can extend no farther than the *singing* of the psalms was appointed, viz.—for temple worship.

The apostle after quoting the 69th Psalm, tells us what is the use of Psalms under the New Testament dispensation. "For whatsoever things were written aforetime, were written for our learning," &c.

Rom. xv. 4. Again he says—"All scripture is given by inspiration of God, and is profitable, for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. iii. 16. Here the apostle places the Psalms exactly on the same footing with the books of Moses and the prophets; and just in the same place we think that we too should place them. Now, if any man charge me with rejecting the book of Psalms, I say the charge is false and slanderous. And if I am charged with refusing to use the Psalms in the way in which God designed them to be used, I answer again—that both my understanding and my conscience testify to me that I use them as God designed they should be used; and as our Saviour and his apostles gave us the example. The design is given in what I have already said, viz., a collection of prophecy and praise, to accompany the instrumental musick in the temple till Christ should come; and after that to be for "our learning," "for doctrine," &c. And they will remain for these important purposes, till the angel shall swear that time shall be no longer.

Our Saviour and his apostles used them very frequently; but never has it been proved that they sung them. They *may have sung* them* in the temple worship, 1 Chron xxv. 7. but we know it not. They may have sung the "Hillel,"† at the Jewish passover; but we have never seen nor heard any thing like proof of it. This however belongs not to our subject. When Jesus abolished the use of the passover, he introduced the Lord's supper, and with it the singing of hymns. Matt. xxvi. 30. Let it be remembered, that this hymn did not belong to the passover, but to the New Testament institution of our Lord and Saviour Jesus Christ. How then did they use the psalms? They used them as prophecies. Examine the quotations and you will find the Psalms treated exactly as the other books of the Old Testament are, and used to prove that Jesus is the Son of God. Acts xviii. 28.

We may assert positively, without fear of contradiction, that our ministers (who according to the command to do every thing in the name of the Lord Jesus, sing hymns and spiritual songs in addition to their psalms) do use the Psalms for the same purpose that Jesus and his apostles did. They quote them abundantly and they love them—they read them publickly—preach from them, and use the Psalmist's expressions in prayer, in close connexion with those of Isaiah and Paul. Does this look like any want of reverence for the book of Psalms? Certainly not, unless divine honours are claimed for it. Our ministers use them exactly as Christ and his apostles used them; and what more should be required of us?

Let me direct your attention to another portion of scripture, part of which is often quoted in defence of a literal version of the Psalms. Heb. viii. 5, 6, 7. We here see that the covenant which required all things to be made after a visible pattern was done away, to give place for a better one, established on better promises; viz. the gospel dispensation. Consequently, the ceremonies of the Mosaick covenant—the tabernacle, the temple, the musick, the musical instruments, the sacrifices—were abolished also. In short every thing, as far as it was designed for that covenant, has passed away with it; while all the records, and all the prophecies, are preserved as the sacred word of God, for our instruction.

Are we then delivered from the bondage of the Old dispensation, and become interested in the li-

* Did all the people, or only the choir, sing in the temple? Ezra, ii. 65.

† We want something clearer than *conjecture* built on *Jewish tradition.*

berty of the New? Then let us give to the *whole of the Word of God* the attention which is required by the Lord. Let us sing the names, and attributes, and works of Jesus, according to the new covenant. And may the Lord enrich our souls with the richest blessings of his grace, through Jesus our Lord.

Yours, affectionately, in the bonds of Christian love,

JOHN M'KINNEY.

(To be continued.)

The following letters are from the pen of the author of "Hints addressed to the Wife of a Clergyman," inserted in the first two numbers of our present volume. These letters relate to a most important subject, and are calculated, in our judgment, both to interest and benefit a numerous class of our readers. We like them the better because they are directly opposed to those infidel notions about education which have within half a century past been widely propagated, and embraced by many who call themselves Christians. We also esteem them the more because, as we have understood, they were not designed originally for publication, but only for the benefit of the individual to whom they were addressed —They were intended for *use*, and not for *show*. The series is pretty extensive, but we shall allow them to occupy a due portion of our space, till we shall have published the whole; unless some reason, not now foreseen, shall determine us to stop at an earlier period—Each letter is a whole by itself, as well as the part of a system.

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LETTERS FROM A MOTHER TO A DAUGHTER, ON THE SUBJECT OF EARLY EDUCATION.

LETTER I.

You have arrived at an age and a station, my dear Mary, when it may perhaps be said, you no longer need a mother's counsel or admonition; and when her anxiety for you may cease. But as the artist who, for a length of years, has been employed in constructing an important and intricate piece of machinery, watches with trembling concern its first operations, so do I, with anxious hope and trembling fear, view you just emerging into action—just entering on the duties of life for which you were trained, and appearing in the awfully responsible characters of *wife* and *mother!* Does the artist forsake his work, when but commencing its important operations? Does he not rather, for a time, watch and regulate its motions and powers; lest by some slight irregularity or defect, all his former labour should be lost? Thus, Mary, would your fond mother continue her care, and impart to you all the advantage of her experience. It has been said "that we need the experience of one life to know how to live"—yet we can never retrace our steps, nor recal one moment of the past. Our only alternative is, to profit by the observation and experience of others: And gladly would I transfer to you all the advantages of mine; although you might see much to avoid, and little perhaps to imitate.

Our Heavenly Father has created none of our race above improvement in useful knowledge. Nor do any, be their attainments what they may, ever arrive at such a state.—In vain do we expect to find perfection in human life. But our first mother has left for her daughters a double inheritance of weakness and wo; and an infinitely responsible station to fill! It is ours to give birth to immortals—It is ours to mould their characters for time and for eternity!—Not of those only whom we now nurture; for these are to educate others in succession: and thus our conduct has a bearing on distant ages; and the happiness or misery of thousands yet unborn, may depend on the character and conduct of *one mother*. Well might we shrink from the dread responsibility, and exclaim, "*Who is able?*" And well may we, under

a sense of our utter insufficiency, fervently implore wisdom and aid of Him, "who giveth liberally and upbraideth not;" and who hath said, "My grace is sufficient for thee."

You know not my agony of soul, when I beheld you preparing to take upon yourself this high responsibility, without any just sense of its weight and its extent—Without a saving knowledge of Him, who only could give you strength and wisdom requisite for the undertaking. You left your father's house and protection, and our charge in a measure ceased. Your education had been finished—human effort could do no more. But, O, the great work of regeneration was not done! Your heart was yet unhumbled by a correct view of your native depravity: you were still practically a stranger to your God and Redeemer, and an alien in heart from the privileges of his people. But we rejoice now, when we think that our importunate supplications have been heard; and that, as we trust, the Holy Spirit hath begun the good work of sanctification in your heart; and that you now are justly sensible that your precious babe is given you to educate for God. His father, though all else that you could desire, is yet unqualified by grace to aid you in the most important part of your work—the *religious* education of your child. Your charge is therefore doubly great, and your difficulty much increased; so that you must arm yourself with resolution and fortitude to perform a double task—For this reason I write, that if possible my own observation and experience may, in some measure, supply this deficiency, and that of your immature age.

I doubt not that every motive of which the heart is susceptible in its natural state, will influence your affectionate husband to give his children, what the world denominates, a good education. This will be much for your aid. But where his exertions end, your most important charge only commences. He prepares them for *time;* it is yours to prepare them for *eternity.* He teaches them how to live for themselves; you must teach them how to live for God. Human motives are wholly inadequate to effect this. *Self*, with the natural man, is the moving spring and governing principle in every action. It is yours, by the precepts of the word of God, by prayers, by tears, by unremitting exertions, to prune the incessant growth of this bitter root. The external branches you may lop off, that they obscure not the whole moral character in their dark foliage. This is yours to perform. But, alas, the crooked fangs, deeply hidden in the heart, the Holy Spirit only can eradicate; and he only can cause the good seed of the word sown there, to vegetate, and yield the gracious fruits of Paradise—*sincere disinterested love to God, and love to man.*

How will your heart be pained when you see in the character of your own darling child, frequent and indisputable proofs of the wretched depravity of our fallen race?—when you cannot but perceive, as he advances in life, that he is budding, blossoming and ripening, for destruction? Can you believe this of the smiling infant now in your arms, who as he draws from your breast the support of his life, looks up to you with so much gratitude and love? But does not the spaniel, feeding from your hand, express the same feelings? Attend to each as they grow more mature, and see in which gratitude and obedience will predominate most—which will manifest the most patience under restraint, and the most submission to your will? Your Charles is now ten months old; and has he never disclosed any marks of obstinacy and self-will? Has he always resigned, with the smile of meek submission, the dangerous weapon, or the brittle porcelain, of which you would deprive him? Or, rather, did he not, by every possible means, express his resentment? If his little hand did not inflict the feeble blow, did not his angry and long continued cries prove his perverse

temper, and his great impatience? Partiality may have blinded your eyes, that you cannot discern all this evil in your own child, but look at the child of another, and how does it appear? O, deceive not yourself—

> Such seeds of sin, that bitter root,
> In *every* heart are found;
> Nor can it bear diviner fruit,
> 'Till grace refine the ground.

At this tender age the character begins to expand, and to form for eternity; and here a mother's vigilant care for the soul must be superadded to her painful exertions for the body. A persevering, unremitting watchfulness over all the moral actions of your dear boy must now commence: and much may now be done, if united with prayer, in humble dependence on Divine grace to help in time of need. Say not, "he is yet too young—he cannot understand." Has he not, for some months past, manifested proofs of intelligence, and a capacity for instruction? Is he not daily making experiments on objects around him, and thus imperceptibly gaining knowledge, from which he acts in his little sphere, sometimes with surprising judgment? The passions of fear, hope and joy, have alternately agitated his little frame. Let him but slightly feel the effects of the rod; assume the look of displeasure; and observe, when he repeats a fault, if these marks of disapprobation are not understood. I think you will rarely be obliged the third time to inflict punishment for the same offence: but if it should be necessary, persevere—He will soon feel that his pleasures are too dearly bought; that they are far overbalanced by the evil of your displeasure. This will also teach him the value of your approbation; and a severe look will, in time, be all that is necessary to enforce obedience. The tender twig is easily bent at this age; and cruel is the mother, who lets the golden season pass unheeded for ever away. For then, obstinacy, pride, and passion will, like the poisonous ivy, soon entwine themselves thickly and strongly around—far beyond any human efforts ever to subdue.

Do you suppose that you may indulge your son in the early gratification of every desire, and when he becomes a tall youth, then arrest him in his progress to certain destruction, by restraining him from sinful pleasures? Go rather to the forest—bend the stubborn oak, and correct its misshapen form: You cannot even reach its top—bend but the smallest bough, and it will revert back to the form in which it was suffered to grow. The tender plant in your nursery may now be formed by the most delicate hand. By well directed and persevering exertions it will become a tree, correct in its form, yielding a wholesome shade far around—the glory of your house, and the ornament of your village.

Neglect not then for a few months longer to enforce obedience, until, as some would advise, he shall be better able to bear chastisement. He will also be strengthened, in a ten-fold degree, to resist your authority; and ten-fold more must be your exertion to subdue him. And is there no danger that your own resolution may fail? I can assure you, from my own experience, there is. My own dear Charles was much out of health, in the days of infancy; and a false tenderness led me to neglect the duty of enforcing early obedience; and each delay increased the evil. At length, at the age of eighteen months, in a very plain case, he refused to obey, and I dared no longer to defer chastisement. But it was resorted to without effect. The rod, entreaties, tears, and confinement, were unavailing for several hours. My own distress was indeed very great; and nothing but a strong persuasion that my duty to God and to his immortal soul required it, could have stimulated me to persevere. He was at length induced to yield, and from that hour his whole character seemed changed: and could

you believe it, his affection and respect for me were greatly increased. O, how much heartfelt distress might I have spared myself and him, had I been faithful in his earlier days. He is now six years old, and from that hour has ever been a dutiful and obedient child.

Mrs. C— said her resolution failed once in such a case; and her daughter persevered in her obstinacy. This daughter is now seventeen years old, an unhappy, ill tempered girl; headstrong and regardless of her parents' advice; and is ever disgracing herself and friends by acts of imprudence: and yet her mother says, "Teresa has received more punishment than all her brothers and sisters; but yet unavailing, because inflicted too late." Reproved by this sad example, Mrs. C— was resolute in subduing the temper of a son, who was remarkably obstinate; and he is now eminent for early piety, and excellence of character. Should you be tempted, by compassion to yourself and to your child, to neglect the *early, gentle,* and *persevering* discipline, which is even now necessary, let these instances strengthen your resolution to discharge your duty. I need not enumerate instances, for they are innumerable, of the abandoned, whose characters were moulded even at the breast. Do you ask how this was possible? I ask in return, how, if you deny your child nothing in the days of infancy, childhood and youth, is he to learn the important lesson of self-denial? If his appetite is always indulged now, how will he, at a riper age, be denied the inebriating cup, should he desire it? If he is always allowed to deprive the weaker of his rights, how will he, at a later age, resist a temptation to defraud his neighbour of what he may happen to covet? If always indulged in idleness, how will he ever endure confinement to business or study? If such indulgence take place, I do not know any thing, but the grace of God, that will hinder him from becoming an abandoned profligate, even when he is a husband and a father. Then see his dejected wife, his helpless children: no provision made for their support—and none for their education. See them sink, perhaps from a state of affluence and respectability, down to the vale of poverty and disgrace. See them there remain from generation to generation.—Look into eternity, and see the father lifting up his eyes, being in torment! See his children, and his children's children, if no more than to the third generation, treading in his steps, and following him in sad succession down to the shades of death! Then look back to his mother's blind and wicked indulgence for the fatal cause of all—More humane, had she suffered him to perish in the cradle; and more kind had she refused him the nurture of the breast!—These fatal consequences *may* not all succeed, even should you be unfaithful; but who can assure you they *will* not? Keep the picture ever before you. Open the pages of divine inspiration, and see what you there find for both your warning and encouragement. See the sad consequences of Eli's and of David's unfaithfulness—of their neglect to exercise parental authority. Because Eli restrained not his sons the Lord declared "there should not be an old man in his house for ever." David had "never at any time displeased" his wicked sons; and they sought his throne and his life. Doubtless the greatest distress which children give their parents by wicked conduct, may be generally traced to some neglect or mismanagement, on the part of the parents.

A proverb is a saying founded on truth and experience. If allowed to lay aside the weight of divine inspiration, doth not experience prove the truth of many of Solomon's wise sayings? Some, I know, aver that there are many exceptions to this—"Train up a child in the way he should go, and when he is old he will not depart from it." But we believe experience itself will confirm this declaration. Besides, we are not at liberty to make exceptions to the

commands and promises of God, where they are so explicit. It is, alas, too true that the children of many pious parents have become profligates; but it is no less true that many pious parents have miserably neglected to train up their children in the way in which they should go. We may not, indeed, be able always to discover wherein they have erred: we may, however, be assured of this; that the word of God is *true*—that the promises of the Holy One of Israel cannot fail.

Ever dear Mary, let a mother's warmest affection urge you to firmness and perseverance. Your little Charles may not *now* be able to read your countenance. But sooner than you are aware he will discern whether your face reddens with anger, and your eyes sparkle with rage, while you overpower him into obedience: or if your eye beams with tears of sorrow and affection, while you administer that "correction and reproof, which giveth wisdom." The former temper, if manifested, will excite only obstinacy and resentment; the latter will produce sorrow, contrition and amendment.

We may learn much respecting the sentiments and feelings of others, by looking into our own hearts. And we may learn much of what our children feel, by reverting to the days of our own childhood, and retracing its exercises. O, to trace the human heart, in all its windings, back to the days of our earliest remembrance—what a sad and appalling review!—Ingratitude to parents; impatience under restraint; disobedience and neglect of duties:—and of the sabbath, and worship of God, how often has the language of our hearts been, "What a weariness is it!" How early did the baleful passions of anger, resentment, and envy begin to burn within our bosoms: and how justly did our much loved poet say—

> "Soon as we draw our infant breath,
> The seeds of sin grow up for death."

Do any really deny the native depravity of the human heart? Let them look into their own bosoms, and consider what they find there. Let them *faithfully* educate a family, and narrowly watch the first dawnings of the infant mind. Methinks they must be convinced, without one reference to the oft repeated truth in holy writ. They need not go so far from themselves, to find that "every imagination of the thoughts of the heart is only evil continually." Can it be that this awful truth, so manifest, is by many denied! But, alas, the *understanding* also, is darkened by man's sad apostacy: and we now need the teaching of the Holy Spirit, to discover to us what is even in our own hearts, and what we every day see with our own eyes. Every bar and lock we affix in our houses, proves that we have "no confidence in a brother;" and that we are under the dire necessity of thus securing our property and our lives. A belief in this doctrine too, is by no means inconsistent, as some suppose, with the utmost love and goodwill to our neighbour, and to our children. Its proper tendency is, to redouble parental vigilance and activity; for we know that if the uncultivated soil will produce nothing but thorns and briers, we must prepare, and sow, and plant, with increased diligence and care.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN, OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 452.)

Nice, April 17, 1820.

My dear Friend,—You will perceive, from the time and place at which I now date, that my stay at Genoa has been very short: and you may well wonder that a place furnishing to an American stranger so much to excite curiosity, as well as to gratify it, should be so soon relinquished. Certainly it would not have been the case, had not health

been the sole object of my present regard: and a longer delay at Genoa promised nothing advantageous in relation to this object. The inflammation in my foot, cut me off, almost altogether, from the exercise of walking, or riding on horseback; and to ride through the crowded streets of Genoa in any wheel vehicle with a hired driver, is a tax both on patience and the pocket, altogether too much for one but slenderly furnished in both particulars. Besides, I have taken up the opinion that the inflammation referred to, being of the erysipelatous kind, is connected with my general debility; and to be removed by the same means that will give tone and vigour to my whole system; and for this, land travelling, under Providence, is my chief dependance. These considerations decided me to a hasty removal from a place which, to a traveller whose object was curiosity or amusement, would compensate a delay of some months.

Before proceeding to narrate the incidents connected with my voyage to this place, I have a few things further, and but a few, to communicate, relative to the one last left. I was not able to visit any of the churches at Genoa, which was matter of some regret; as they must contain much splendour of decoration, if their interior corresponded at all with their outward appearance. As I rode through the streets, I passed some vast edifices, built of the richest variegated marble, polished to the highest gloss that art could effect. Owing I presume to this superior polish, some of these churches maintained a freshness and lightness in their appearance, as if they had been built but yesterday; while time had thrown a dun and dusky hue over the houses of the streets, built of the same kind of materials, and perhaps about the same time. In all the Roman Catholick churches I have heretofore visited, I have found the exterior appearance to fall utterly short of the magnificence of decoration within. If the same disparity characterizes the churches of Genoa, they must be grand indeed. Our Lord tells us that "the children of this world are wiser in their generation than the children of light:" and from what I have seen, it would seem that the devotees of a false religion are more liberal for its support than the professors of the true. That Popery imposes immensely more expense than Protestantism, is beyond a doubt. With all the increased liberality which begins to characterize the present age of Protestantism, in the support of Bible, missionary, and tract societies, &c. &c., still the expenditures of Protestants in the cause of their religion falls materially short of the expenses of Roman Catholicks, in the support of their superstition; which upholds despotism in the state, while it entails death, spiritual and eternal, on themselves and the generations after them.

Mercantile business, we were told, is in a very depressed state in Genoa: and I was informed by the American consul at Messina, that the Genoese had sunk very much in their mercantile character; that while they had become little better than hucksters, as it regards the extent of their business, they were little better than hucksters also, in regard to the veracity and integrity of their dealings. Their harbour is certainly very beautiful, though not large; the shipping in it were not numerous, and consisted very much of small craft. I recognised none belonging to my country, and was told there was very little trade between Genoa and the United States. We have there a vice-consul, an American gentleman, to whom I had a letter of introduction, and whose kind offices and friendly attentions made me feel as though I had found a kinsman in a land of strangers. Our landlord at the hotel complained of very dull times, in his line of

business, and the emptiness of his vast house, furnished for a large number of visiters, showed that he did not complain without reason. By the way, this same landlord must be an exception from the common run of his craft, especially through these countries, who are said to vindicate their title to the character of "publicans and sinners," by the petty extortions they practise on their stranger guests. I had given him a great deal of trouble, during the week of my sojourn with him. No man could be more attentive than he was, and this with so much apparent sincerity, as made me believe it was his honest wish to oblige: and in the settlement of his bill, no man could be more distant from manifesting any disposition to extort. Certainly, if I have ever an opportunity, it will be a gratification to myself to comply with his request, by recommending to any of my countrymen who may visit Genoa, the *Grand Cross de Malta*, as a house of very excellent entertainment and very moderate expense.

The population of Genoa, as seen by me in the streets, were certainly of respectable appearance; well dressed, and of agreeable countenances. The streets were tolerably clean, and without any thing like the amount of squalid beggary, which disgraced the streets of Messina. I saw hanging at the doors of some of the wine dealers, a sample of skin bottles, or casks, not a little odd in their appearance: they resembled so entirely fat hogs, well cleaned, of full size, with head and feet, &c., that I had no suspicion of their being any thing else, until the oddity of such marketing, hanging at store doors, led me to inquire on the subject. This produced the information that these skins, instead of pork, contained wine, which the country people brought to market in this disguise. Whether these vessels were used on account of cheapness, or from what other motive, I did not inquire; very probably it is the result of custom, time out of mind. In these old countries, where religion and government have continued almost without improvement for ages, and have exerted such an unhappy hostility to the progress of the human mind, it is reasonable to expect that changes and improvements, in minor matters, will be much retarded. Whether this same cause operates to render even fashion more lingering in its changes, with regard to dress, I will not say; but I was surprised to see among the well dressed people in the streets, a much greater number of cocked hats, and other articles of dress rather grotesque, and belonging to the last age, than in the United States. Among the horses and mules too, while some had shoes formed as with us, others, according to old custom no doubt, had their feet set in a kind of cups, or plates, covering the whole bottom of the foot, and turning up round the edge of the hoof, to which they were nailed.

On the evening of the 14th inst. I embarked for this place. It was with much reluctance I once more submitted to be tossed by the winds and the waves, in the confinement of a ship. But there appeared, under existing circumstances, to be no alternative. The journey from Genoa to Nice by land, requires a long circuit round the projections of the sea, and over the Alps; where the road, for a considerable distance, will not admit of a wheel carriage. My inflamed foot would not admit of the hanging posture required by the saddle; and my general debility called for the protection of a covered carriage, at this very uncertain season of the year. The gratification therefore of ascending the Alps, and from their "cloud-capped summits" surveying the prostrate countries, of France on the one hand, and Italy on the other, I was obliged to forego; and to take my passage in a small coaster, which the Italians

call a felucca, of still more diminutive size than the vessel that brought me to Genoa. It is really matter of great surprise, showing how far behind the new world this old country is in improvement, that the large cities round the coast of the Mediterranean, as Messina, Rome, Naples, Leghorn, Genoa, Nice, Marseilles, &c., which maintain a constant intercourse with each other, and are places of much trade, should be without, not merely steam-boats with spacious accommodations, but even regular packets, affording to passengers the comforts of a decent cabin. Yet so it is: and it is all to be laid to the charge of a gloomy superstition, occupying the place of Christ's religion, and bending down the faculties of the human mind in a way that paralyzes the progress of every improvement.

It was the dusk of evening when I went on board. My friend O—, who was here to separate from me, intending to return by the way of Leghorn, and see more of Italy, together with the vice-consul, accompanied me to the ship. After they had taken leave, I found myself left to my meditations, in a diminutive and most cheerless looking vessel, affording no accommodations but the lumbered deck, without a human face to look upon that I had ever seen before; more debilitated in body than when I left the land of my home, and with a foot under a lingering inflammation, to such a degree as hardly to allow the exercise of walking about. I believe I never before felt myself in a situation so desolate. The captain of our puny barque had gone on shore after some business, which detained him until it was quite late; and consequently detained us from sailing. While the vessel lay motionless on the bosom of the water, alone and shrouded in darkness, I had full leisure to ruminate on the cheerless situation in which I found myself placed. Certainly I felt myself needing, in an eminent degree, those supports which faith only can give, and which faith cannot fail to give *under all circumstances*. Ought that man to feel desolate or desponding, who has such a promise on which to depend, as the following: "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee, with the right hand of my righteousness?" Relying on such a promise, one might venture cheerfully to the grave, to which he *must* go alone; and why then should he be cast down, though a lonely stranger, traversing strange lands and seas, more than four thousand miles from his home. It is faith that is the true fountain of courage; and he who has it in full measure, will be bold as a lion, while in the path of duty, however beset with danger, and though he has not a human being to stand at his back. You will not understand me here, as boasting of *my* attainments, (alas! they were very far short of this,) but as expressing what they ought to have been, and what I humbly hope was endeavoured after.

Between nine and ten o'clock the captain arrived, and we got under way. After a frugal supper, which every one made on his own provisions, we prepared to go to rest. A tarpaulin, i. e. a tarred canvas sheet, was thrown over head, and supported on poles, passing through the shrouds. This furnished a shelter from the air and dews of the night. Mats were spread on the deck, on which we laid down, and those who could do it, covered themselves with their own blankets and great coats. There were five passengers besides myself. Of these there were three whose appearance awakened no inquiry who they were. One of the five was a merchant of Smyrna, who spoke English, but was very little disposed to converse. The fifth was an English

surgeon, who had belonged to the army, and was living on his half pay. The situation of this man, being so much worse than my own, administered to me a strong reproof for the feelings of despondence, in which I felt myself too much disposed to indulge. He was far advanced in life, uncommonly corpulent, and far gone in a dropsy. His limbs were swollen like posts. He was equally without any one to feel an interest in him, with myself. So utterly unwieldy was he, that he did not venture to lie down, but sat up the whole night upon a trunk, in a very raw and damp atmosphere, without even the covering of a great coat. But what rendered his situation, and would have rendered any situation, deplorable in the extreme, was, his being a stranger, alike to the restraints and consolations of the gospel. He was most blasphemous in his expressions, and irritable in his temper, beyond any human being into whose company I have been thrown.—Wrathful passions were written with astonishing distinctness, in every feature of his countenance. I could not help feeling a degree of horror, while contemplating him as a spectacle of misery, with whom I would not have exchanged situations for a thousand worlds.

The morning of the succeeding day was fine, and the wind fair. But truly we know not what a day may bring forth. Towards the afternoon the clouds began to collect, the wind rose, and in the course of a few hours it became a perfect tempest—while the rain descended in torrents. Our situation, but uncomfortable at best, soon became really critical; as our ship was quite too diminutive to encounter the violence of the raging elements. We soon lost all care for our comfort, in our anxiety for the preservation of our lives. Our seamen however performed their part with admirable dexterity, and succeeded in running the vessel into a sheltered bay, and casting anchor about three-quarters of a mile from the shore, opposite to a small village. Still however our situation was not without some danger. The vessel rocked on the tops of the waves like a cradle, and seemed at times as if it would capsize. Our Smyrna merchant, with another of the passengers, ventured with some of the sailors, into the long boat, to go on shore: promising if they found it practicable, that they would return before night for the rest of us. I had little expectation, if they once got on land, that they would think much about us; and indeed I had not much anxiety on the subject, as venturing into a small boat, in such an agitation of the elements, and crossing the breakers at the shore, appeared to be an increase of danger, quite equal to the increase of comfort, to be expected from getting to lodge in the village. Contrary however to my expectation, about dusk a large boat, well manned with additional hands from the town, arrived for us. And a more perilous effort I never witnessed, than taking our unwieldy surgeon from the rocking vessel, into the still more rocking boat at its side. It was done however without hurt, and our very obliging seamen, after running us safe through the breakers until the boat grounded on the shore, carried us on their shoulders from the boat to the land. Here we had great reason to be thankful for a warm supper and a comfortable bed. The next morning we were summoned early by our captain, to go on board; and very seldom have I witnessed a contrast more astonishing, than that which now appeared in the elements, from what they were the evening before. —All was serenity: the clouds had vanished; the winds had lulled; the raging waves had sunk into quietude—scarce a ripple was to be seen on the smooth face of the deep, which only a few hours ago raged with so much violence. Thus

the Almighty Ruler of the universe at one time displays his omnipotent power, by rousing the violence of the elements, and at another by hushing them into silence.—"He rebuked the winds and the waves, and there was a great calm." And this surely, that he may awake in our insensible bosoms a becoming awe for his terrible majesty, united with humble confidence in the all-sufficiency of his power.

Shortly after getting on board, a fine breeze sprang up in the direction we wished, and brought us, about the going down of the sun, into the harbour of Nice. Our captain repaired immediately to the custom-house, and returned with the unwelcome intelligence that it was too late for the officers to transact any business, and that we must remain on board until the morning. Our Smyrna merchant, who understood such matters, requested him to return, with the offer of a few francs, to expedite our getting on shore. This message proved successful; and the expeditious clerk found light enough to examine our papers, and give us the necessary authority for having our baggage conveyed to a hotel.

I intend very shortly to leave this place, as I am very anxious to try the effect of land travelling, for which I have yet had no opportunity, since coming from my own country. But for this, I should be disposed to make some stay here; as it is really a very pleasant place, and I am situated at an excellent hotel, with a very obliging landlord. For this accommodation, I am indebted to an awkward, and at the time rather embarrassing occurrence, which serves as an example to show how much our comfort and discomfort, our success and disappointment in life, depend on the arrangements which Providence is pleased to make, of what, at the moment, seem to be trifling and fortuitous events. While I was waiting on the shore for a hack to carry me, with the unwieldy Englishman, still worse fitted for walking than myself—before I was aware, a porter, who had been called to carry the baggage of some of the other passengers to another tavern than where we intended going, picked up my trunk, and was gone some distance with it. As I could not call to him in Italian to lay it down, I was compelled to follow after as well as I could; and was thus brought to excellent lodgings, with a landlord who has already rendered me some very kind offices in a very obliging manner. He is a Frenchman, who speaks English; and if not an honest man, he is so like one, that I can hardly help putting a good deal of confidence in him.

The city of Nice falls far short of Genoa, both in population and magnificence. It belongs to the king of Sardinia, and stands within a mile or two of the border of France. It consists of two distinct parts—an old and a modern town. The old part is extremely ugly; the streets are narrow, crooked, and dirty, and the buildings moldering with age. Only the impulse of strong curiosity, compelled me to submit to the penance of going through it. The modern part, though probably much less in population, is greater in extent; it is very pleasant, the streets wide and furnished with side walks, some of them planted with trees; and very much resembling some of our American towns. It is reputed to possess a mildness and salubrity of atmosphere, rather superior to any other city on the French side of the Alps: which makes it a place of great resort, by English travellers who are in pursuit of health: and so many of them come here in the last stages of decline, and die, as to give it the proverbial name of "the grave of the English." Setting out from this place, I shall be turning my face towards *home;* and this circumstance seems already to be

felt like a cordial. After this I need not repeat how much you, and the relatives from whom I am so far separated, are upon my heart.

I remain, &c.

THE REV. MR. STEWART'S PRIVATE JOURNAL.

We have great pleasure in being able to continue, in our present number, the private journal of the Rev. Mr. Stewart. A short time since we had transmitted to us, by an obliging friend, the manuscript of which we now publish a part; and which we shall continue to publish, till the whole be laid before our readers. This manuscript is accompanied by a beautiful drawing, made by Mr. Stewart, of the island of Maui and the harbour of Lahaina. But as it would, in a plate, exhibit little more than that which we have already given—and the general accuracy of which it fully confirms—we shall not have it engraved.

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Lahaina, Island of Maui, March 1, 1824.

Released for another quarter from writing the publick journal, I once more most cheerfully address myself to you, my beloved sister, with the design of communicating from time to time the most interesting occurrences *with us.* There has not been a period since we left America, when the privilege of writing to those we love—of making known to them the particulars of our situation, and of imparting the thoughts and feelings of our hearts—has appeared more valuable and precious than the present. If our thoughts ever revert with tenderness to the scenes and objects of our former happiness, it must be at times when we are situated as we now are, during the absence of Mr. and Mrs. Richards at Oahu:—when entirely alone, on one of the *specks* of *desolation* that constitute this solitary group. The various duties of the station (which now devolve entirely on me) prevent a feeling of loneliness; but the want of all society, except that of our own little family, predisposes us in an unusual degree to frequent recollections of *home;* and we have never, perhaps, thought more, spoken more, and felt more, concerning yourself and family, and the many—many friends, in our native country, who are the objects of our warmest remembrance, than at the present time.

The weather too, to-day, is of a character to call up in our minds many domestick scenes, in which we have often had a part, when a lowering sky and driving storm had shut us within the walls of our houses; and by interrupting the ordinary engagements without doors have made us, in an especial manner, dependent on the family circle and fireside, for our pleasure and amusement. Indeed, the present aspect of every thing without, is one principal reason why I have taken up my pen: it is so totally different from all we have witnessed, except in one or two instances, since we arrived at the islands, that it is more worthy of notice than any thing that is just now taking place. Instead of using my own language, however, I beg leave to copy a few lines from a "*Sea Sketch*" which I have accidentally seen since the storm began. They struck me as highly descriptive of the actual state of things around us, and will convey to your mind, I think, a more correct and lively image of the scene, than any thing I myself could say—

——"Dark and portentous clouds o'erhang the sea,
While here and there upon the surgy tide,
With bellied sails, the vessels, dim descried,
Against the opposing blast toil heavily:
On sullen wing, the sea-gull wheels away
To isles remote, in crevice dank to dwell
Of loftiest rock, beyond the utmost swell
Of billow, lashing high its dizzy spray:—
The wild waves curl their bleak and foamy heads,
From the thick south the wind impatient raves—
Tumultuous murmurs through the ocean caves

Ring dismal: while the gloomy tempest spreads
Athwart the joyless deep: the showers down pour,
Toss the rough main, and drench the sandy shore."

We have before us the reality of every image here presented; and none in more conspicuous and beautiful exhibition, than "*the vessel* on the *surgy tide*, with *bellied sails*, against the opposing blast."—The young prince is slightly indisposed, and notwithstanding the violence of the storm, a schooner has been despatched for the chiefs at Oahu, and is plunging her way through the channel under a press of sail that buries her almost, in every wave she meets.

I believe I have already mentioned this custom of sending for the whole company of chiefs, when any one of high rank is ill. It is sometimes done on very trivial occasions:—the present is one. The prince is much alarmed, however, having lately lost two lads, of his own age, from his train, by sudden deaths; and there is always superstition enough at hand to increase any fear of the kind, and communicate it to others.

Saturday, March 6th. On rising this morning, we saw the barge approaching the anchorage, and were happy in recognising, by the aid of a glass, our friends Mr. and Mrs. Richards on the quarter deck. They landed in time for breakfast, and were accompanied, much to our gratification, by Mr. and Mrs. Bishop, and the two eldest daughters of Mrs. Ellis. Mrs. E. is severely afflicted in her health—she has scarce left her bed for months, and to relieve her as much as possible from anxiety for her children, Mrs. Bishop has taken Mary, and Mrs. Richards Sarah, till their mother shall be restored to health, or have an opportunity of returning to England.

The barge brought intelligence of the dangerous illness of Gov. Cox, (Taiamoku) at Oahu; and Hoapiri, Wahine, the young queens, and several chiefs of inferior rank, have already sailed in a pilot boat for Honoruru.

Monday, March 8th. Mr. and Mrs. Bishop re-embarked this morning on board the barge, to continue their voyage to Kairua, the scene of their future labours. They have been spending the winter at Tanai with Mr. Whitney, and have been greatly favoured in having the barge to convey them to Hawaii. Most of the native vessels, from a want of cleanliness and the crowd generally on board, are exceedingly unpleasant; but the barge retains much of her former splendour, and is kept with neatness and care. Her only object in coming to the windward, at present, was to return Mr. and Mrs. Richards home, and to carry Mr. and Mrs. Bishop to their station—a mark of good will and kind attention in the regents of the nation, worthy our notice and thanks.

Until the present time, the hymns used in the native worship have been a few in manuscript.—An edition is now printed, and Mr. Richards has brought a quantity for distribution at Lahaina. The knowledge of their arrival has spread rapidly through the settlement, and our houses are thronged with eager applicants for them. The richest treasure could scarce be received with greater enthusiasm, than these "*himeni paii*," (stamped hymns) as they are called.

March 13th. Late at night. The tempestuous character of this month is as marked here, my dear M., as in most other parts of the world, notwithstanding the general and almost uninterrupted serenity of the rest of the year. I am now writing in the midst of one of the most violent storms I ever witnessed. For the first time since our residence on the islands, the "*artillery of heaven*" is playing so near our dwellings, as to turn the admiration we have felt in its more distant peals into momentary terror. An incessant glare of lightning breaks through the chinks of our

door and windows, and the various loopholes of our house, while the wind and rain rush on us from every part of the roof and sides, and threaten our hut with instant destruction. The water, to the depth of a foot, is running in a rapid current through Betsey's room; and Mr. Richards' house is entirely overflowed. We have never been in a more comfortless situation since we left America; and have full testimony of the insufficiency of native dwellings to secure us from inconvenience and danger.

The raging of the tempest, as it rushes from the ocean—the tumult of the waters—the thundering of the surf on the reef, and its heavy lashings along the shore—the wrenching, bending, and cracking, of our houses, as the gale sweeps over and around them, make a total of circumstances that would present rather a gloomy picture to any one of our friends, who have never known any thing of the desolating storm, except the sound as it "howl'd o'er their steady battlements, and lull'd to a repose that delighted above the luxury of common sleep." Still we have no distressing apprehensions of evil, and have spent a pleasant and happy hour in conversing on and singing the long favourite hymn, in which are the words,

"The God that rules on high,
And thunders when he please,
That rides upon the stormy sky
And manages the seas—

This awful God is ours—
Our Father and our love:
He will send down his heavenly powers
To carry us above."

March 18th. Our friend Hoapiri, in a call after dinner to-day, told us that some of his men who had just come from the mountains, reported a ship in the Morokoi channel. Two or three vessels have lately passed us on their way to Oahu—one so near as to enable us to recognise the red banner of Britain at her mast head; and feeling disposed for a ramble, I took the glass and proceeded up the mountain two or three miles, to ascertain in what direction the one said to be in sight was proceeding, and of what character she might be. I soon descried the sail, and saw at once, that it was the Waverley, from Honoruru. Finding myself in the vicinity of a couple of lofty mounds, that form a prominent feature in the scenery to the north of Lahaina, and which I had often before thought of visiting, I determined to examine them, by way of compensation for the disappointment I felt, in not seeing a foreign vessel.

On reaching them, I was surprised to find they were the opposite sides of an ancient crater, still bearing strong marks of the action of fire, though the bottom was covered with grass. On the top of the highest elevation (which afforded an extensive view of the ocean, both to the windward and leeward of Maui, and of the islands of Ranai, Morokoi, and Tahoorawa, against whose black cliffs a heavy surf could, with the glass, be seen to roll) there is an irregular enclosure, with a number of large conical heaps of stone at the corners and along the sides. From its situation and general appearance, I judged it to be the ruins of an *heiau;* in which impression I was soon afterwards confirmed, by the melancholy evidence of several skulls and various bones of the human body, but partially buried beneath the fragments of lava with which the area was covered.

In returning, after descending a precipice of 50 or 60 feet, I followed the windings of a deep and romantick glen, filled with taro, sugar-cane, bananas, &c., though scarce an hundred yards wide, and through which the largest mountain stream that waters the plantations of Lahaina makes its rapid course. Both sides were overhung

by monstrous ledges of black rock, in many clefts of which, whole families were living without any defence from the weather, by night or by day, but such as nature had provided.

Before I reached home, the Waverley had come to an anchor. Shortly after, Capt. Smith and Mr. Dana, of Honoruru, (who have chartered the brig for a long voyage to the Society Islands, New Zealand, &c.) called on us, and much to our surprise and joy put into our hands a large packet of letters and papers from America, brought by the *Parthian*, Capt. Rogers, of Boston, arrived within a few days, at Oahu. We have been sadly disappointed, however, my dear sister, in not finding a single line from any one of our family friends, on either side. We could hardly believe our eyes when we looked over near *thirty* letters, without recognising one from any place we could call *home*, or from any one dear to us by the ties of *blood*. It cannot be because we are forgotten—*they* will not be *the first* to *neglect us*, and they *ought* not to be *the last to write*. You may judge of the interest with which the packet, notwithstanding this disappointment, was received, from the fact that the tea-table, at which we were just taking our seats when the gentlemen entered, was standing *in statu quo*, until near 10 o'clock!

19th. Capt. Smith, Mr. Dana, and Mr. Buttler, dine and take tea with us.

Sabbath, 21st. The audience at the native service this morning was unusually large, attentive and solemn. The sermon was on the judgment, and many seemed deeply affected by it—especially our friend *Keaweamahi*, the wife of *Kaikioeva*. She shed tears frequently during the preaching, and when we closed the worship by singing a version of the hymn, "Lo! He comes, with clouds descending," &c. burst into an uncontrolled fit of weeping. Auna, the Tahitian chief, who came with Mr. Ellis to the islands a few weeks before we arrived, conducted the exercises of the afternoon, before embarking on board the Waverley to return to the Society Islands, on account of the health of his wife. He is a very dignified, intelligent, and interesting man; and a noble example of the power of the gospel on the heart and character of a pagan. His wife is a very handsome woman; and in her general appearance and manners remarkably like one of the most polished females I ever saw. Many circumstances have made the day a very pleasant Sabbath; and we have been equally refreshed this evening, by perusing the new numbers of the Missionary Herald, brought by the Parthian.

Thursday, 25th. Capt. Folger, of the ship Cyrus, of Nantucket, who arrived on Tuesday, dined with us to-day. He appears to be a kind and amiable man, and is deeply afflicted by the loss of a son (one of the officers of his ship) since he last recruited at the islands. The death and burial of a beloved child at sea, in the midst of his youth and health, must be a trial indeed; the circumstance seems to have had a salutary impression on most of the crew, some of whom have already called to see us. One of them, who had known me as a student of law at Litchfield, but had heard nothing of my character since, seemed much astonished to find in me a missionary at the Sandwich Islands; and not less surprised to meet Mrs. Stewart (whom he had also often seen in the street, when a school girl, at Albany) in the same capacity.

Friday, 26th. On rising this morning, we counted seven sail in sight from our door. One proved to be the whale ship John Adams, Capt. Joy; the rest a part of the Hawaiian fleet, bearing the corpse

of Governor Cox from Oahu to Kairua for interment. None of the native vessels stopped longer than to deliver a few messages, and were out of sight again before noon. While at dinner, "sail ho!" was again cried, and two more whale ships came to the anchorage from the Morokoi channel—one American, the Hydaspes, Capt. Paddack, of Stonington, Connecticut; the other English, the John Palmer, Capt. Clark, of London; these gentlemen, with several officers from the ships, spent the afternoon with us.

While at tea, the governess came in with an open letter in her hand. It was from the *prime minister*, commanding her to build two new houses for us immediately, on any spot in Lahaina we might select. She seemed pleased with the commission, and proposed Monday as the time on which she would accompany us through the district, to choose a more pleasant situation for a permanent residence than that which we now occupy. Karaimoku has long spoken of the poorness of our present habitations, and we are gratified to think, that he bears us in mind though absent from us, and pressed with the care of the whole islands and every concern of the nation, now the king is away.

Sabbath, 28th. Have once more enjoyed the privilege and happiness of preaching the everlasting gospel to my fellow countrymen. Near forty persons, from the different ships now with us, attended the services of the morning. May the words of eternal truth thus proclaimed "in the borders of gloom," not return void unto Him who gave them, but may they, even in the hearts of these, accomplish that whereunto they were sent.

Wednesday, 31st. Captains Folger, Paddack, Clarke, Joy, and Pease, (of the ship Martha, which arrived on Saturday morning) dined with us to-day.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

"*Thy word is a lamp unto my feet, and a light unto my path.*"

PSALM CXIV.

Life is a desert, dark and drear,
And we are plac'd as pilgrims here,
  For a short time to roam;
Thy word's a lamp, whose sacred light
Will guide our erring footsteps right,
  And lead us safely home.

Through every chequered scene of wo,
That mortals witness here below,
  This beacon never dies;
Thy word's a light, that shall illume
And gild our pathway to the tomb,
  Our passage to the skies.

E.

LINES IN IMITATION OF "SCOTT'S SOLDIER! REST."

Christian! rest; thy warfare's o'er,
And thou hast gain'd that happy shore
Where sin shall never more annoy,—
But all is love, and peace, and joy.

Christian! rest; soon thou shalt rise
To brighter mansions in the skies,
Shalt sing thy dying Saviour's love
In sweeter, nobler strains above.

Christian! rest; the journey vast,
And death's dark valley, all are past;—
The tempter shall no more prevail,
Nor more shall sin thy hopes assail.

Christian! rest; thou'st run the race,
And gain'd the prize held out by grace,
A crown of glory waits for thee
In realms of immortality. E.

THE LILY OF THE VALE.

In early spring with joy I hail
The modest lily of the vale,
Whose spotless bells of pearly white,
Retirement seek, and shun the light.

Sweet, lovely flow'r! so pure, so pale,
That scents unseen the ev'ning gale;—
Though dwelling near the blushing rose,
Thy fragrance still would thee disclose.

But far remov'd from pomp and show,
Thou still unseen dost bud and blow;
Yet will thy perfumed breath be found
To yield its sweetness all around.

Thus, modest merit oft we find
Contented dwell, with humble mind,
In some lone spot, or distant dale,
Like thee, sweet lily of the vale. E.

Reviews.

PROCEEDINGS AGAINST LIEUTENANT DAWSON.

(*Continued from p.* 413.)

The only remaining part of these painful proceedings which demands our attention, is the letter from the Horse Guards, confirming the sentence, and commenting on the offence. We omit those parts of the letter which are, comparatively speaking, unimportant; but we cannot but notice certain positions, containing principles new to our constitution, and which, if generally adopted, would do more to undermine and overturn the Protestant religion, than a hundred acts made for granting equal rights to our Catholick fellow-subjects.

The first position advanced by his majesty's advisers in this order, runs thus: "His majesty considers it necessary to observe, that *orders are lawful* when issued by authorities legally constituted and competent to give them." Now, it will be observed, that this is apparently intended as a logical definition of the term "lawful order;" and further, that no distinction is made between orders civil, military, or religious. It is impossible, however, that this doctrine can be intended to be laid down in so broad and sweeping a manner. Doubtless, it is the duty of every good subject, and more especially of every Christian, to yield implicit obedience to the laws of his country. He will be "subject, not only for wrath, but also for conscience sake," and he will not be found among "those who are given to change." It is still more absolutely the duty of a soldier to yield obedience to his lawful superiors. But, whether he be a soldier or whether he be a civilian, the Christian will remember, that it is his duty in the first place to fear God and obey

his laws. And if, unhappily, any human order should come in collision with his duty to God, he will give to the winds his allegiance to his sovereign, without stopping to inquire whether or not the order be issued by an authority legally constituted. If it be *unlawful in itself*, no adventitious circumstance, no fancied responsibility of others, can possibly render it lawful. For example, God has said, "Thou shalt not worship graven images." But a legally constituted authority also says, "At what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye shall fall down and worship the image which I have made." Shall this order be obeyed because we are bound to be loyal and good subjects, and because it might be said that our disobedience "would establish a doctrine irreconcileable with the security and interests of the country, and *therefore!* equally at variance with the true principles of the Christian religion?"

Again, let the principle be applied exclusively to the army. The articles of war require obedience to every "*lawful* order." But it is clear, that this supposes that an "unlawful order" might be given by a "legally constituted authority;" and for obedience to certain unlawful orders, a soldier might forfeit his life. We admit, that it is dangerous to reason from extreme cases, such as that under review; but still, we hold it to be unquestionable, that circumstances may occasionally arise, as they did at Malta, in which disobedience becomes a duty, and obedience a crime.

The only other position on which we are disposed to comment, is contained in the following paragraph, in which a defence is made of the order, for disobeying which, Captain Atchison and Mr. Dawson were cashiered.

"The orders issued upon this occasion, resulted from general and local considerations closely connected with the interests of the empire at large, and affecting generally the maintenance of peace and harmony in the government of Malta and the tranquillity thereof. That an act of courtesy, observed from these considerations in a colony in which the profession of the Roman Catholick faith is acknowledged and sanctioned by the British Government, an act strictly consistent with the respect which has been customarily paid by his Majesty's troops to the Catholick ceremonies in Catholick countries, cannot be viewed as rendering the superior officer, still less the executive officer, a party to worship not recognised by the established religion of the mother country. The attention shown to the feelings, habits, and prejudices of a loyal and well-disposed population, subjects of his majesty, professing a different creed, is, in fact, a *civil* act prescribed by the policy and general interest of the state, which those intrusted with publick duties are bound to support."

Our readers will, we apprehend, be not a little astonished at the language of this quotation, should they be unacquainted with the facts detailed in the appendix to this trial. In this appendix are contained official documents, in one instance requiring the attendance of the troops in Malta, with band, king's colours, &c., in the cathedral church, in mourning, TO ASSIST AT THE SOLEMN SACRIFICE OF MANY MASSES FOR THE RELIEF OF THE SOUL OF THE LATE POPE FROM PURGATORY! (pp. 119, 20.) From other documents it appears, that, at CORFU, the military and civil officers of the crown, along with the Greek priesthood, are required to join in a procession in honour of St. Spiridione!! "On such occasions," says Mr. Dawson,

"The bones of the saint are borne under a canopy, British field-officers supporting the same over those relics, and the remainder of the officers following in train, lighted candles being carried by those to whom the priests think proper to distribute them. Cripples throw themselves in the way for cure: and miracles are supposed to be effected during the procession to the church, both there and in the remainder of the Ionian islands; *each of which has its patron who receive similar honours.*" pp. 115, and 121.

After this, our readers will not be surprised to learn, that these abominations are not confined to the Mediterranean, but extend also to the

Mauritius, where "the mass and other solemnities of the Romish religion are assisted by guards of honour and salutes of cannon from the military."*

If these be the modern principles of toleration,—if such concessions be necessary to the practice of liberality,—if these be "civil acts prescribed by the policy and general interests of the state,"—well may we apply the remarks of Gibbon, in regard to Pagan toleration, to the history of our own country in the present age. "The various modes of worship which prevailed in the Roman world, were all considered by the people as *equally true*, by the philosopher as equally false, *and by the magistrate as equally useful.* The devout Polytheist, though fondly attached to his national rites, admitted, with implicit faith, the different religions of the earth. The thin texture of Pagan mythology was interwoven with various, but not discordant materials. The deities of a thousand groves and a thousand streams, possessed in peace their local and respective influence. Nor could the Roman, who deprecated the wrath of the Tiber, deride the Egyptian, who presented his offering to the beneficent genius of the Nile."

We are indeed filled with horror at the thought, that so total a dereliction of religious principle should be sanctioned and encouraged in the army. If it be necessary for the welfare of the empire, that British soldiers should prostrate themselves before Popish images, or follow in procession the bones of saints with lighted tapers in their hands,—why may we not also expect to find that it is deemed necessary, that they should also do homage to the prejudices of the peaceful Hindoo or haughty Mussulman? Why may not we also see British troops, stifling the voice of conscience, renouncing the principles of their faith, and degrading their character, prostrate themselves before Juggernaut, or profess the creed of the Koran? It is an abuse which calls loudly for redress; and every Englishman is bound to do his utmost to wipe off the foul stain from the character of his country.

We are not advocating intolerance; we have ever been the warm and steady friends of complete, unequivocal, and substantial toleration. But there is a wide difference between toleration and indifference,—between the protection which ought to be extended to every individual in the observance of his religious rites, and the latitudinarian principle which would cause a man to be indifferent whether he addressed his Maker as "Jehovah, Jove, or Lord." Let Romanists retain at home, as well as in our colonies, the pompous pageantry and glittering paraphernalia of their publick processions; let them parade their images in gaudy costume to the sound of sacred musick, amidst the chaunting of monks, priests, friars, and other votaries of the mystical Babylon;—let them possess unmolested their canopies, their incense, their banners, to rivet the attention of the crowd, and chain the senses of deluded devotees: their errors are to be combated with other weapons than those of compulsion or than penal statutes. Let them at all times find in celebrating their publick worship, that protection to which they have a just claim. But surely, there is a limit beyond which we cannot pass with safety. Are we to surrender our own principles, and thus help to rivet more firmly the chains of Popery, by bringing Protestantism and pure religion into contempt? Can this be essential to the welfare of the empire? And shall Protestant officers, men of unblemished character and strict principle, be frowned upon and driven out of the army, because they will not sacrifice their conscience and relinquish their religion, in support of the vain attempt to fortify our interests by flattering the Roman Catholick?

* Memoranda respecting the State of Slavery, &c. in the Mauritius, 8vo. (Butterworth.)

In examining the case of Captain Atchison and Mr. Dawson, we have been forcibly reminded of the story of Marcellus the Centurion, as related by Milner. It seems that the Emperor Diocletian had introduced new military laws, and ordered soldiers to join in sacrifices to the gods. "It was in the year 298," says this excellent historian, "at Tangier in Mauritania, while every one was employed in feasting and sacrifices, that Marcellus the Centurion took off his belt, threw down his vine-branch and arms, and added: "I will not fight any longer under the banner of your Emperor, or serve your gods of wood and stone. If the condition of a soldier be such that he is obliged to sacrifice to gods and emperors, I abandon the vine-branch and the belt, and quit the service." "We plainly see the cause," says Fleury, "that forced Christians to desert: they were compelled to partake of idolatrous worship." The Centurion was ordered to be beheaded, and Cassianus, the Register, whose business it was to take down the sentence, cried out aloud that he was shocked at its injustice. Marcellus smiled for joy, foreseeing that Cassianus would be his fellow-martyr. In fact, he was actually martyred a month after."*

We doubt not, that in the days of Marcellus, there were lukewarm Christians who agreed with his tyrannical oppressors in thinking that he was guilty of imprudence, and that with a safe conscience he might have obeyed "the lawful order of the constituted authorities." And we know that there were not wanting in that age, any more than in our own, courtly sycophants and profane infidels,† to misrepresent his motives and ridicule his conduct. But his name is enrolled among the noble army of the martyrs of Jesus, and will be holden in everlasting remembrance, while that of his persecutors shall rot in oblivion, or live in the detestation of mankind. To Captain Atchison and Lieutenant Dawson, has been given the glorious distinction reserved for few in these days of ease and expediency, "in the behalf of Christ, not only to believe in him, but also to suffer for his sake." Their professional hopes have been blasted, they have been deprived of all their worldly dependance, and it may be thought by some, that they have been degraded. But degraded they cannot be, till all the glorious martyrs and confessors of Christ are also held to have been degraded;—till those who have despoiled them of their wealth, and stripped them of their military honours, shall also be able to bereave them of the calm sunshine of the soul,—to deprive them of that peace which the world can neither give nor take away,—to tear from them hope, and stamp shame upon their brow. Their self-denial and undaunted firmness in the midst of threats and persecutions,—the derision* of the ungodly,—the entreaties of their friends,—and above all, the opposition of mistaken or lukewarm Christians,—are far above all praise of ours. Nor is it possible to calculate the benefit which has been produced by their example. Already has it occasioned the silent abolition of the practice which was thought necessary for the welfare of the empire, and for disobeying which they were dismissed. But the influence of this bright example shall extend not merely to the present, but to future ages, and, like that of the martyred Marcellus, serve to cheer and animate in his course the Christian soldier who is at any time required to sacrifice the rights of conscience, and compromise his duty to his God. In the possession of so many sources of consolation, we might be disposed to view Captain Atchison and Lieutenant Dawson as objects of our envy and admiration, rather than of our pity. But still, there is a duty

* Milner, vol. i. p. 500. † Gibbon.

* It was often repeated as a *bon mot* at Malta, as well before as after the trial, that "if a man chose to serve his God instead of serving his country, he must take the consequences."

which their fellow Christians at home owe, not merely to these officers, but to the cause in which they suffered. We are bound to take care that, so far as pecuniary compensation can alleviate the injury they have sustained, they shall not suffer through our default;—and we are happy to see that steps have been taken for the purpose of raising a subscription for their benefit, and to rescue them from the state of destitution in which they are placed. To the honour of the Church of England be it spoken, one of its most illustrious prelates* has been the first to head the subscription with a donation of one hundred pounds. We feel confident that the tried friends of civil and religious liberty will not be backward on such an occasion.†

But this is not all that is required. If we would wipe off the stain which blots our character as the first Protestant nation in the world, it is necessary to adopt measures for preventing the recurrence of such scenes of persecution, by removing their occasion. Let the practice of turning out the guard and presenting arms to the host,—of firing salutes and attending mass,—of joining in idolatrous processions, and doing homage to the bones of saints, —be at once and forever abolished. This has been at last effected at Malta by the perseverance and decision of two officers. But why is the example to be confined to one of our colonies only? Let every Englishman remember that he himself can do something towards the accomplishment of so desirable an object; that he has a voice in the representation of the country; that, at all events, he has the right of petition; and remembering these things, let him also recollect, "that power and privilege are duty and responsibility."

* The Archbishop of Tuam.

† From a letter in circulation, it appears, that subscriptions are received by Henry Drummond, Esq. Charing Cross; W. Carus Wilson, Esq. M. P.; Benjamin Shaw, Esq. M. P. New Street, Spring Gardens; Joseph Butterworth, Esq. M. P. Fleet Street. And at Messrs. Hatchard and Son, Piccadilly; Mr. Nisbet's, Berner's Street; Mr. Holdsworth's, St. Paul's Church Yard; and Messrs. Hankey's Bank, Fenchurch Street.

DISCUSSION OF UNIVERSALISM, OR A DEFENCE OF ORTHODOXY AGAINST THE HERESY OF UNIVERSALISM; AS ADVOCATED BY MR. ABNER KNEELAND, IN THE DEBATE IN THE UNIVERSALIST CHURCH, IN LOMBARD STREET, JULY, 1824, AND IN HIS VARIOUS PUBLICATIONS, AS ALSO IN THOSE OF MR. BALLOU AND OTHERS.

The profits of the impression to go to the fund of the Young Men's Domestick Missionary Society, composed of different denominations.

BY W. L. M'CALLA.

Philadelphia, printed by John Young, 34, North Third street. 1825. *pp.* 319.

The doctrine of universal salvation is coincident with the corrupt desires of the human heart. That man is naturally depraved, is plainly taught in the volume of inspiration; and that unrenewed man loves to sin, is manifest to daily observation. No wonder then, that a creature, fallen from his integrity, and justly liable to punishment, should eagerly receive a doctrine calculated to allay his fears, pacify his conscience, and encourage the gratification of his unhallowed desires and passions. To this agreement between the depraved state of the human heart and the doctrine of universal salvation, we may fairly ascribe the prevalence of a tenet at once so false and so pernicious. We hold it impossible for any man candidly and prayerfully to read the Bible, and yet to believe that the inspired writers teach us that there will be no punishment inflicted on the wicked after death. That men may be given up to believe a lie, we

cannot doubt; for God has denounced this as a punishment for holding the truth in unrighteousness. But that any one can read and study the Bible with a humble and teachable mind, and with a sincere desire to know the truth, and yet not see that God has threatened to pour out upon sinners in another world, indignation and wrath, we cannot believe; because the truth is taught as with a sunbeam, so that it must be seen by all who do not shut their eyes against the light of heaven.

We have no love for controversy; and much less for a publick oral discussion of theological doctrines. Still, however, controversy cannot always be avoided; and even oral debate may become necessary. We are commanded to "contend earnestly for the faith once delivered to the saints;" and Paul, the most distinguished champion of the truth among mere men, often disputed with the Jews in their synagogues. In the school of one Tyrannus, we know he held disputations daily for the space of two years. The reformers too, engaged frequently in set and formal debates with the Roman Catholicks.

In regard to Mr. Kneeland, the champion of Universalism, we had been inclined to suppose the best policy was, not to show him that attention he so eagerly courted. We had not read a single production of his pen; and were entirely ignorant of his boastful challenges to publick disputation, until a few days previously to his late contest. Mr. M'Calla, however, judged differently. He thought that the boasts of Mr. K. had produced a pernicious effect on the minds of many unreflecting persons: and by exposing the ignorance of this heretick, as well as refuting his detestable doctrines, he indulged the hope of undeceiving them, and of reclaiming many from the mazes of error in which they were bewildered and lost.

Mr. M'Calla, by his talents and ready elocution, by his entire self-possession and undaunted boldness, and by his ardent love of truth and steady perseverance in defending it, was remarkably well qualified for entering the lists with this boasting advocate of universal salvation. That he has humbled him and lessened his influence, there is no reason to doubt. Many, it is believed, have forsaken him; and others have lost a portion of that confidence in him which they had so sadly misplaced.

More than a fourth of the volume now before us is occupied in the republication of documents, that had appeared in some of the publick newspapers of this city. In these documents we find the *origin* of this debate, an *exposure* of some very disingenuous expedients resorted to by Mr. K. and his friends to support an unholy and sinking cause, and *just complaints* on the part of Mr. M'C. of the unfair representation of his arguments in the minutes of the discussion, published by R. L. Jennings.

On reading the repeated challenges given by Mr. K. to the clergy, to discuss with him the doctrine he maintained, and the unwarrantable conclusion drawn by him from their inattention to his challenges—that they were convinced his arguments were unanswerable, the spirit of Mr. M'C. was fired with a desire to meet "this uncircumcised Philistine." He accordingly addressed to him a note, informing him that he was willing to accept his challenge, and to gratify his repeated and urgent entreaties for a publick discussion. The rules for the debate were soon settled. It was agreed to discuss the following proposition: "Is the punishment of the wicked absolutely eternal? or is it only a temporal punishment in this world for

their good, and to be succeeded by eternal happiness after death?" Mr. K. advocated the affirmative of the latter question; and laboured to prove that there will be no punishment in a future world: Mr. M'C. espoused the affirmative of the first question; and contended not only that there will be a future punishment of the wicked in another world, but that their punishment will never come to an end. The debate began on July the 13th, and continued till the 15th inclusive; occupying each day about five hours. The disputants were allowed to speak half an hour at a time in succession.

It had been agreed in one of the rules of debate, that the discussion should continue till both parties were satisfied. But, in violation of this rule, Mr. K., finding it expedient to retreat from the strength of his opponent, contrived to put an end to the debate, while Mr. M'C. wished for its continuance, in order to pursue his arguments. A writer in the Democratick Press, under the signature of PAUL, took notice of the compulsory termination put to the discussion. This being denied by a *Vestryman* and Mr. K., Mr. M'Calla, to convince the publick of the fact, invited his opponent to renew the contest, not only on the subject of future punishment, but on the *Divinity* of our Lord Jesus Christ. To evade this invitation, Mr. K. proposed certain *singular conditions*, on which he would be willing to meet him again. The subterfuge was easily and humorously exposed by Mr. M'C.

"Our relative standing," says he, in his reply to Mr. K., "in this business may be plainly shown by the following supposed case: A Kentucky duellist, a character far too common, publishes a general challenge, and repeats it often. Suppose that the last edition reads as follows: 'He once more respectfully invites and entreats the gentlemen of other states, or some one of them, the more expert the better, to exchange a few shots with him.' Suppose that an eastern merchant, not scrupulous about the sixth commandment, is in Lexington on business, and meets him on his own premises. After four rounds, the Kentuckian, faint for the loss of blood, gives a hint to his antagonist, that they cannot probably occupy the ground any longer. They part, but after the invitation is again repeated and accepted, the Kentuckian demurs to the former regulations, and insists upon many new conditions, among which the following are four: 1. The lock of his antagonist's weapon must come from Europe. 2. The stock must come from Asia. 3. The barrel must come from Africa. 4. No firearms will be admitted in this contest, unless you can first prove to my satisfaction that a man may be killed at the distance of ten steps, by the use of the ramrod alone, independently of powder and lead, and separate from the pistol. On hearing these demands, would not the eastern gentleman conclude that the backwoodsman was not yet recovered from his wounds? He would ask, why were not these conditions considered necessary to the first encounter? Of what importance is it where the weapon was manufactured, or how it is compounded, provided it is a lawful one? And why should it then be laid aside for something else?"

"You say, 'If I meet a man to discuss religious subjects before the publick, I must meet him on the *level*.' Many are at a loss for your meaning. Do you mean that you would more easily find your level among the unfledged disputants of your little debating societies; or among heretical teachers, whom the Christian church has never acknowledged in any age? If so, your prudence may be commended, though not your piety. The words immediately following the above quotation seem rather to contradict than explain it. They are the following: 'and he is not to have the privilege of assuming that he is a Christian, and that his antagonist is an infidel, until he has proved both from theory and practice that such is the fact.' To place us upon a *level*, then, in your view, I must prove myself a Christian and you an infidel! This absurdity is not surprising in a man who has laboured hard, as you have, to prove that Lazarus in Abraham's bosom, and the rich man in torment, were on a *level*."

"On a former occasion, you made pathetick complaints of a pretended combination of the clergy against you. In your debate, you made what you could of my standing alone; telling the audience that I could not find a ministerial second in the city. Failing in this, you resort now to the old plan, and determine on not

moving a step farther in the business until such a combination is formed, in order to increase your importance, and add pungency to your complaints. Whenever you will show satisfactory evidence that you have been appointed as an approved advocate of Unitarianism or infidelity, by the University of Cambridge, or Transylvania, or the College of South Carolina, then may you demand of an antagonist, special Presbyterial or synodical credentials, and then shall you have them. But do not expect that our ecclesiastical ocean is going to rise in its majesty 'to waft a feather or to drown a fly.'"

To sustain the sinking cause of error and impiety, a base and wicked, and yet stale device, was employed, to impress the publick mind with the belief that Mr. M'C. had become *insane*. For this purpose, Mr. Hosea Ballou of Boston made a curious publication in the *Universalist Magazine*, containing a *forged* letter addressed to him, and referring to another of a similar description, addressed to Mr. Mitchell, of New York; from which he inferred, as well as from Mr. M'Calla's challenges to Mr. Kneeland, that the man was not exactly in his "right mind."—How, often since this same charge was brought against our Saviour and the apostle Paul, has it also been alleged against the able, firm, and zealous opposers of "damnable heresies;" and this too by men of whom it might be truly said, "madness is in their heart while they live, and after that they go to the dead?"

On seeing this singular publication, Dr. Ely addressed a letter to Mr. Ballou, in which he pronounced the letters a *forgery*, and declared his full conviction "that Mr. M'Calla was a man of sound mind and unblemished integrity." Mr. K., getting hold of this letter, published it in the Franklin Gazette of this city, accompanied with remarks expressive of his doubts of the genuineness of the letters to Messrs. Ballou and Mitchell, but at the same time offering evidence to prove Mr. M'Calla's insanity. Shortly after he wrote a letter to Dr. Ely, requesting proof of the favourable testimony he had borne to his brother's character and soundness of mind. In reply, Dr. E., after speaking of his unblemished character, says—

"The evidence which *fully convinced* and still convinces me of his soundness of mind, is presented to me by my *ears*, when I hear him speak on any subject, for he talks like a man of good sense; and by my *eyes*, when I read any of his writings.

"His debate with yourself CONVINCED ME that he is 'a man of sound mind,' and I think came near to convincing your judgment, sorely against your will, that he is a champion for what the greater part of the Christian world calls orthodoxy, of extraordinary polemical abilities and prowess. If he did not conquer YOU, at least *you* will admit, that a man of *no mean powers of mind* could not put him to flight in a contest of four days. In short, by the same kind of *evidence* which convinces me that Mr. Kneeland is not insane, but has a sound understanding, and other mental faculties, which I deem nearly as much perverted as those of Milton's devils, I am now *convinced* that Mr. M'Calla, in native energy of mind, in soundness of judgment, clearness of apprehension, accuracy of reasoning, rectitude of conscience, benevolence of heart, and even in the knowledge of *Hebrew and Grecian literature*, is every way Mr. Kneeland's superior.

"Mr. M'Calla's letters to yourself since the debate, have not failed to convince thousands who have read them with delight, that you have no need to desire a controvertist of *sounder* intellect."

In the introductory documents, sufficient evidence is produced to justify Mr. M'Calla's complaints of the *unfairness* of the Minutes published by Mr. Jennings.

"What more visionary scheme could a Universalist himself invent, than that of Mr. Jennings, to make the world believe that without any human aid, he could record from the lips of rapid speakers, with orthographical and even orthoepical accuracy, long dissertations on Hebrew and Greek words, when he does not pretend to an acquaintance with even the alphabets of these languages? He has made critical annotations to my pretended speeches. These, like Mr. Kneeland's writings, are an affectation of great familiarity with Hebrew and Greek literature. Is this consistent with the fact, that he does not know the names nor the powers

of the letters composing those words which he pretends to have written? Without this knowledge himself, and without the aid of any other human being, this Universalist wiseacre would have the world believe that he can unlock the treasures of lexicons, and concordances, and translations in the dead languages! He must surely think not only that the parties are insane, but that the whole community is run mad. Such a tale carries in itself its own refutation. The man who can invent and utter such a story must have an understanding as beclouded as his conscience is depraved.

"Yet, strange as it may seem, Mr. Kneeland, in the present sinking state of his affairs, has caught at this straw, to keep him from going to the bottom. He has even made repeated assaults upon the character of my head and heart, because I will not join him and his short-hand aid-de-camp in this mutiny against common sense. What makes this Universalist *conspiration* against sanity and integrity the more absurd, is that Mr. Kneeland's participation in Mr. Jenning's celebrated minutes of the debate is proved by frequent newspaper publications of his own. While I proceed to show this, will you be so kind as to remember that your Mr. Jennings has said in the Franklin Gazette, of August 2, 'I therefore publickly acknowledge myself to be the *sole* publisher of the said debate, and as publickly *disown* being *engaged* with *either* of the parties, *directly* or *indirectly*.' Compare this with Mr. Kneeland's previous declaration, published July 21, that 'the whole discussion has been taken down in shorthand by a stenographer *employed* for the purpose.'"

"As Mr. Kneeland had already in his own opinion, gained one object by writing for both parties, without my consent, he tried what could be done by the same method in carrying this point also. For this purpose, when he published in the National Gazette his caution against the rival catch-penny, and promised to the publick his own catch-penny, which he nicknamed 'the real discussion,' he added the following note: viz. 'Printers who have advertised the above work will do an act of justice to *the parties* by inserting the above.' The effect which Mr. Kneeland knew this would produce, and which it did produce very decidedly and extensively, was considerably increased and confirmed by my being precluded from the privilege of exposing the imposition in the same paper.

"Although this artifice caught many a penny from persons who have since declared themselves grossly deceived, Mr. Kneeland found that it would finally fail. As the publick must soon be convinced that the report was disavowed and condemned by me, he was determined to wash *his* hands of it, lest it should be treated as a Universalist book. The plan must be altered. The responsibility must now be devolved upon some *impartial* person. Under this character it is that Mr. Jennings makes his *entre* before the publick as the *sole* editor of the work. A report is circulated that he is a Baptist; of course my friends must buy his book. In the commencement of this new campaign, he blusters in the papers about not being able to find me in the city; insinuating that I retreated to the country for fear of meeting him. At last, after riding twelve miles for his accommodation, I obtained an interview with this new acquaintance, and asked him to what religious denomination he belonged. He at first insinuates that he is a Baptist. Upon a cross examination, he is obliged to confess himself a Universalist. As this occurred in the presence of witnesses, he considered farther dissimulation in this particular of no use, and therefore turned out Universalist preacher immediately after. Although this was done under the patronage of Mr. Kneeland, who had, with his implicit approbation, promised and proposed the report on his own responsibility, and represented Mr. Jennings as 'employed for the purpose,' the latter now declares himself 'the *sole* publisher of the said debate,' 'the reporter of neither Mr. Kneeland nor Mr. M'Calla,' and is daring enough to 'disown being *engaged* with either of the parties, *directly or indirectly*.'"

"The concession which Mr. Kneeland has made, of his opponent's having '*not only the outline but the very body of his argument*' '*completely prepared in all its parts*,' proves not only that I have the means of writing for myself, but the means of exposing Mr. Jenning's garbled report. This task is undertaken for the purpose of defending the truth and detecting corruption, not to obstruct the circulation of his work; for it may do good, since he has retained some of my scripture proofs, notwithstanding all his unfairness. Neither do I undertake to point out all the errors of the work, for that would be to correct almost every line which it contains. It is true, there is a resemblance between my speeches and those which he has made for me; and so there is between a portrait and a caricature, or between a living animal and a dead animal; but as a living dog is better than a dead lion, so is an extemporaneous defence, fairly reported, preferable to that which Mr. Jennings has ascribed to me as the product of laborious prepara-

tion. This may be illustrated by a reference to a passage in which he has actually killed a very useful animal, which was mentioned in my retort upon my opponent for endeavouring to expose my pronunciation to contempt and ridicule. After speaking of hearing a French gentlemen pronounce the Latin, I asked among other things, 'should I prick up my ears, as Sterne, in his Sentimental Journey, says an ass does, at every new object that he sees?' Here, no doubt, Mr. Jennings tried his stenographical skill; and you have the product of it in an erratum on the back of No. 4. It is as follows: 'Should I have understood him as Sterne, in his Sentimental Journey, understood the owner of the *dead ass*, by the accent of his apostrophe to it?' Many impartial persons, like Drs. Ely and Wylie, would, from inattention and forgetfulness, think this a fair report. There is a manifest resemblance between the original and the copy. The likeness is at least as great as that which subsists between a man and a monkey. The same species of animal is mentioned by me, and reported by him. There is this difference, however, that while the beast was in my care, he was a living travelling ass, possessed of vivacity enough to start at every strange sight, as Mr. Kneeland started at every pronunciation except his own. But no sooner does he pass out of my hands, than this short-hand reporter makes short work of him; and finishes him more effectually with a single stroke of his pen, than his father Balaam could by the repeated strokes of his staff.

"This is the way in which he has treated my whole array of argument and satire. Whatsoever animation they had in my hands, they are as tame as a troop of dead asses in his management. He has not done justice, nor any thing like justice, to my language, composition, sentiments, facts or arguments. In his report, my language is low, swaggering, and even spiced with profanity: and no wonder, for it is that of a Universalist. My composition is vulgar, confused, incoherent, and as unintelligible as the above expression about 'the owner of the dead ass with the accent of his apostrophe to it.' This is not wonderful, since it is the composition of an untutored young man, full of prejudice, and just commencing a profession for which he is not qualified. He has attributed to me sentiments and facts which are false in themselves, and which I never believed nor uttered. Is it to be expected, then, that he is a competent judge of what does, and what does not, affect my argument? After casting my words to the wind, as he has done, a sound argument in favour of that truth which he hates, can be no more appreciated by him than by his *little theologian at his elbow.*"

"Besides all the errors which have been already exposed, notes are now before me of more than four score instances of palpable alterations, some of them affecting the argument, and all affecting the character of the speaker for understanding or probity. This remark is not intended as an acknowledgment of the purity of the report in other places, where his alterations are less observable, nor is it intended as an intimation that the publick indulgence shall be taxed by a multiplicity of specifications. It shall be taken for granted, that if a suitable proportion of these spurious speeches can be invalidated, this will sufficiently prove, according to Mr. Jennings' rule, 'that the remainder are equally unfounded and unjust.' But this will appear much more plainly when those who heard the debate shall compare Mr. Jennings' report with my argument. For this work we shall wait, to show my real division which he has so transformed in page 22; and my real criticism which he has pretended to copy in pages 284 and 324, and other places. In page 220, he appears disposed to make a solemn subject ludicrous, at my expense, and at the expense of truth. In illustrating Paul's expression, *before the everlasting times*, by an expression of the same writer, *far above all heavens*, I had occasion to tell the audience of the ærial and etherial heavens, and the heavens of heavens. My first heavens, the atmosphere of our earth, in which birds fly, Mr. Jennings makes the residence of God and sometimes God himself. My second heavens, in which the sun, moon and stars are fixed, he makes the residence of the Son of God, or the Divine Son himself. My third heavens, the abode of God and saints and angels, he makes the residence of angels only. His making me refuse to pray for Universalists, under pretence that they had committed the unpardonable sin, is not the only error that can be plainly proved in page 81. Nor is his manner of introducing Epicurus, who died for fear of poverty, when he was worth 70,000 sesterces, a solitary error in page 183.

"Mr. Jennings thinks himself a witness between the parties in some matters of fact, and therefore has a special eye on these in his report. As Mr. Kneeland continued to the last day, to inform the audience of his want of matter to fill up his time, I informed them on that day, after one of these complaints, that as I had much more to say than the time allotted would allow, I should be much obliged to my opponent for such *crumbs* of his half-

hours as he could spare. This had a bearing upon the question whether I was allowed time to finish my argument or not. Mr. Jennings therefore, in page 259, converts it into a compliment to Mr. Kneeland's superior learning, without the least reference to my want of time. His words are the following, viz: 'And although I may not have the learning of my opponent to make converts of you all, yet I hope he will give me the *crumbs* which fall from his table.' It is evident that he noted the word *crumbs*, with his boasted 'powers of the stenographick art,' and then made the rest as he pleased."

It is to be regretted, that two respectable orthodox clergymen have in *any degree* vouched for the correctness of Mr. Jenning's minutes. After so long a discussion, no persons but the disputants themselves could, in our opinion, be competent judges on the subject. Dr. Wylie, however, it turns out, wrote no certificate—Mr. Jennings took the liberty of writing for him; and we *personally* know, that Dr. W. regrets having had with Mr. J. any conversation about his minutes. Dr. Ely wrote a certificate; but Mr. J. published it in a *garbled* form.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

In a former number of the Christian Advocate, we noticed the plan of Sir Humphrey Davy for protecting the copper sheathing of ships from waste by oxidation. The following extract from the Plymouth Journal will show, that although Sir Humphrey has succeeded in arresting the waste of the copper by oxidation, a greater evil has resulted from the application of his principle.

"Although the experiment of Sir Humphrey Davy has proved one thing—the power of iron to prevent the oxidation of copper—it has failed to cure that far greater evil, the accumulation of foul bottoms, to provide against which copper was first introduced. The application of copper sheathing under this plan is therefore completely neutralized, and either the practice of coppering ships must be abandoned altogether, as a useless and unnecessary expense, or some other method must be devised, which at the same time that it shall qualify the oxidation of the copper, will prevent the adhesion of weeds and barnacles. This is the *difficulty* which is to be overcome; and should the genius of Sir Humphrey Davy remove this, he would then set the question at rest for ever. Meanwhile we repeat, that his majesty's government have decided on discontinuing the practice of Iron Protectors, and orders have been received to that effect in the yard. Various experiments are to be tried on ships in the harbour; but when such ships are brought forward for service, the protectors are to be removed."

La Perouse.—Captain Manby, recently arrived at Paris, has brought a report, supported by presumptive evidence, that the spot where the intrepid La Perouse perished forty years ago, with his brave crew, is now ascertained. An English whaler, discovered a long and low island, surrounded by innumerable breakers, situated between New Caledonia and New Guinea, at nearly an equal distance from each of these islands. The inhabitants came on board the whaler, and one of the chiefs had a cross of St. Louis hanging as an ornament from one of his ears. Others of the natives had swords on which the word "Paris" was engraved, and some were observed to have medals of Louis the Sixteenth. When they were asked how they got these things? one of the chiefs, aged about fifty, said, that when he was young, a large ship was wrecked in a violent gale, on a coral reef, and that all on board perished, and that the sea cast some boxes on shore, which contained the cross of St. Louis and other things. During his voyage round the world, Captain Manby had seen several medals of the same kind, which La Perouse had distributed among the natives of California; and as La Perouse, on his departure from Botany Bay, intimated that he intended to steer from the northern part of New Holland, and to explore that great archipelago, there is great reason to fear that the dangers already mentioned caused the destruction of that great navigator and his gallant crew. The cross of St. Louis is now on its way to Europe, and will be delivered to Captain Manby.—*Paris paper.*

Canals in Great Britain.—It is stated by the Register of Arts and Sciences, that there are in Great Britain 103 canals, the

total extent of which is 2682¼ miles, which cost thirty millions sterling. This estimate of the cost gives an average of something more than eleven thousand pounds per mile. There are in the various canals 48 subterranean passages, 40 of which have an extent of 32 miles. None of these works were projected prior to the year 1755.

Extraordinary Phenomenon.—One day, during the late hot weather, several acres of land, the property of G. Boreham, Esq. at Haverhill, Suffolk, were suddenly covered by myriads of small snails, with beautiful variegated shells. The circumstance is the more singular from their being unaccompanied by rain on their arrival. The land is still covered with them, and in many places six inches thick.—*Eng. paper.*

A patent has been lately taken out in England for a new method of making shot. The improvement consists in mixing a small portion of *quicksilver* with the lead, by which means the shot is rendered harder and heavier, and divested of the arsenic, which was one of the chief objections to the original patent shot. Other advantages are stated to be, that a shot of a smaller size is procured for guns of smaller calibre, yet equal to larger drops; that it is as clean as silver to handle, and may be carried loose in the pocket, and that it has less friction in firing.

A vessel arrived at New York with emigrants from Norway. The vessel is very small, measuring, as we understand, only about 360 Norwegian lasts, or forty-five American tons, and brought forty-six passengers, male and female, all bound to Ontario county, where an agent, who came over some time since, purchased a tract of land. The appearance of such a party of strangers, coming from so distant a country, and in a vessel of a size apparently ill calculated for a voyage across the Atlantic, could not but excite an unusual degree of interest. They had a voyage of fourteen weeks; and are all in good health and spirits.

A periodical work on America has been commenced at Hamburg, entitled *Columbus Americanische Miscellen.* It is intended as a continuation of Ebeling's plan to furnish the German public with information concerning America.

Number of Medical Students attending the last course of lectures at the different schools:—University of Pennsylvania, 480; College of Physicians and Surgeons of New York, 196; Harvard College, 130; Dartmouth College, 80; University of Maryland, 215; College of Physicians and Surgeons of the Western District of the State of New York, 120; Yale College, 82; Medical College of Ohio, 22; Vermont Academy of Medicine, 124; Transylvania University, 235; Medical School of Maine, 60; Brown University, 40; University of Vermont, 42; Berkshire Medical School, 94; Medical College of South Carolina, 50—Total, 1970.

Cabinet of Indian Likenesses.—Mr. Lewis, portrait painter of this city, (says the Detroit Gazette,) who accompanied Governor Cass to Prairie du Chien, has sketched the portraits of fifty or sixty of the principal chiefs who attended the treaty, and is now engaged in finishing them. They will be, when completed, the most full and perfect representation of the native American Indian, in his own costume and character, that the pencil has ever given to the world.

During the whole of the first week of October, the thermometer was as high as 82° in the shade, at 3 o'clock, P. M. at Cincinnati, Ohio.

The value of exports from New Orleans to foreign countries, for six months ending the thirtieth of June last, was 8,055,717 dollars, and exports coastwise 6,836,798 dollars, making a total of 14,892,515 dollars.

The experiment of raising tobacco, tried this year by several farmers in Ohio, has succeeded beyond their most sanguine expectation.

Religious Intelligence.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

(*Concluded from p.* 478.)

May 31, half past 8 o'clock, A. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Col. Robert G. Johnson, and Mr. Nixon had leave of absence from the remaining sessions of the Assembly.

Resolved, That in future the Presbyteries, in making up their reports, designate stated supplies, presidents, profes-

sors, and officers in theological and literary institutions, from ministers, *without charge.*

The Assembly resumed the consideration of the report of the committee on the overture respecting the Cumberland Presbyterians. After considerable discussion, the report of the committee was adopted, and is as follows, viz.

1. That in the opinion of this Assembly, ministers of the Presbyterian church, when regularly *suspended*, by the competent judicatories, have no right to exercise the functions of a minister during that suspension.

2. That while those persons styling themselves the Cumberland Presbytery were under *suspension*, their administrations are to be considered as invalid; but after the General Assembly have declared them as no longer connected with our church, their administrations are to be viewed in the same light with those of other denominations, not connected with our body. This decision is grounded on the opinion, that the act of the Assembly of 1814, precluded the propriety of DEPOSITION, or any other process in the case.

The committee appointed by the General Assembly of 1824 to receive from the Editor of the Christian Advocate, the tythe of the nett profits of that work, which is devoted to Christian charities, and to make a distribution of the same, made the following report, which was accepted, viz.

That according to a statement presented to your committee by the Editor of the Christian Advocate, it appears that the profits hitherto received on the first volume of that work have been $200
Profits on second volume, do. 264

Amount, - - - - - $464

It is expected that further profits will yet accrue on volume II.

The tythe of this sum is $46.44, which is now to be distributed by your committee, according to the resolution under which they act. In addition to this, Mr. E. Littell, the publisher of the first volume of the Christian Advocate, has given two copies of Horne's Introduction to the Bible, valued at $15 a copy. This added to the former sum, makes $76.44.

In conformity with the wishes of the Editor of the Christian Advocate, which the committee thought it right in this case to consult, and according to their own judgment on the subject, it is believed that the best application which can be made of the avails of this charity, will be, not that they should be distributed annually to several purposes, or even spent in any way within the year; but that they should go to the formation of an accumulating fund, which may ultimately be of permanent utility. The committee have therefore given it as their opinion that one copy of Horne's Introduction to the Bible be given to the Theological Seminary at Princeton, and the other copy to the Western Theological Seminary; and that the $46.44, now in hand, and the tythe of the Christian Advocate in each succeeding year, go to the founding of a scholarship in the Western Theological Seminary, to be called "The Christian Advocate Scholarship." The annual interest of the several sums as they shall be received, may be either spent or added to the principal, as the Directors of the Seminary may determine. If these sums shall eventually reach an amount sufficient to endow a Scholarship, it shall be called by the name that has been mentioned, and the Directors of the Seminary shall always choose the incumbent. If the several sums received shall not at the death of the present Editor of the Advocate, or at the discontinuance of that work, amount to a sum sufficient to found a Scholarship, the amount that shall have been received, shall be disposed of in any manner that the Directors of the Western Theological Seminary shall determine.

Resolved, That there be no election of Trustees of the General Assembly this year.

The committee appointed by the last Assembly to take into consideration the propriety of making certain alterations in the existing rules which govern the proceedings of the General Assembly, and if necessary, alterations in the Constitution of our Church, reported that they had not fulfilled their appointment.

Resolved, That they be continued; and that they report to the next General Assembly. Adjourned till this afternoon at 4 o'clock. Concluded with prayer.

4 o'clock, P. M. The Assembly met, and was constituted by prayer. The minutes of the last session were read.

Resolved, that the Board of Education may appoint any person whom they deem suitable, to be their Treasurer, to continue in office during their pleasure; and that he shall be *ex officio*, a member of said Board.

Resolved, that hereafter, *five* instead of *seven*, shall constitute a quorum of the Board of Education.

Resolved, that the Clerks of this Assembly be directed to make such arrangements, and procure such conveniences for the use of the Moderator, and other officers of the next Assembly, as may assist them to perform their duties in the Assembly with comfort and expedition.

Resolved, that the Stated Clerk be directed to publish in the Appendix to the Minutes of the present year, the names of Synods, Presbyteries, Ministers, and Congregations; annexing to each congregation the whole number of communicants in the same. And where the reports of the present year are in any of these respects deficient, he is hereby directed to supply the deficiency from the reports of the previous year.

The following resolution was presented through the committee of overtures, and adopted, viz.

Resolved, that a committee be appointed by this General Assembly to confer with a similar committee to be appointed by the Synod of the Reformed Presbyterian Church, should they deem it expedient to appoint such a committee, and to prepare a plan of correspondence between the two bodies.

The Rev. Stephen N. Rowan, D. D., the Rev. Elihu Baldwin, and the Rev. Robert M'Cartee, were appointed a committee, agreeably to the above resolution.

The following persons were chosen and appointed a Board of Missions for the ensuing year, viz.—

Of Philadelphia, and its vicinity, the Rev. Ashbel Green, D. D., the Rev. James P. Wilson, D. D., the Rev. Archibald Alexander, D. D., the Rev. Samuel Miller, D. D., the Rev. Jacob J. Janeway, D. D. the Rev. Ezra S. Ely, D. D., the Rev. Ebenezer Dickey, D. D., the Rev. George C. Potts, the Rev. Thomas H. Skinner, the Rev. James Patterson, the Rev. William M. Engles, and Messrs. Robert Smith, Robert Ralston, John Connelly, John M'Mullin, and Samuel Bayard.

Of New York and its vicinity, the Rev. Stephen N. Rowan, D. D., the Rev. Joseph M'Elroy, and Messrs. Robert Lenox, J. R. B. Rodgers, Z. Lewis, R. Havens, and Peter Hawes.

Of the Synod of Genessee, the Rev. E. Fitch, D. D.; of the Synod of Geneva, the Rev. M. L. R. Perrine, D. D.; of the Synod of Albany, the Rev. John Chester, D. D.; of the Synod of New York, the Rev. John Johnson; of the Synod of New Jersey, the Rev. Asa Hillyer, D. D.; of the Synod of Philadelphia, the Rev. Robert Cathcart, D. D.; of the Synod of Pittsburgh, the Rev. Elisha Macurdy; of the Synod of Virginia, the Rev. John H. Rice, D. D.; of the Synod of Kentucky, the Rev. James Blythe, D. D.; of the Synod of Ohio, the Rev. Robert G. Wilson, D. D.; of the Synod of North Carolina, the Rev. John M. Wilson; of the Synod of South Carolina and Georgia, the Rev. Richard B. Cater; of the Synod of Tennessee, the Rev. Duncan Brown.

Resolved, That the Assembly will make no change this year, in the Board of Trustees of the Theological Seminary at Princeton.

The Board of Education reported, and their report was accepted. Ordered that it be printed in the Appendix to the Minutes.

The roll was called agreeably to a standing rule, to ascertain whether any members had left the Assembly without leave, and it appeared that Mr. Robert Porter, of Newcastle Presbytery, was absent without leave.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner be required to meet in the First Presbyterian Church in this city, on the third Thursday in May, 1826, at 11 o'clock, A. M.

Concluded with singing, prayer, and the Apostolical benediction.

BOARD OF EDUCATION,

Under the care of the General Assembly.

Since the publication of the annual report of this Board in May last, it has received $147.60, collected in the Third Presbyterian Church, after the annual discourse by the Rev. Dr. Blackburn; $10, a donation from *a friend*, sent to Dr. Ely through the post office; $4, a donation from Mrs. Reilly; and $13.50, from the Newtown Education Society, Auxiliary, by Jonathan Wynkoop, Esq., of Bucks County, Pennsylvania.

The Board has also received a report from the Rev. Colin M'Iver, secretary of the *Education Society of South Carolina*, from which it appears, that said society is auxiliary to this Board, supports at present four beneficiaries, on whom were expended last year $330; and has on hand for future use, $651.29.

The Board contributes to no one more than $100 annually; and since May has aided fifteen young men. Additional funds are greatly needed by this important institution; and it is earnestly hoped that the auxiliaries will redouble their exertions in this important work. Donations, large or small, will be thankfully received, by the Treasurer, John Stille,

Esq., or by the Recording Secretary, Rev. Wm. M. Engles; or by the Corresponding Secretary,

EZRA STILES ELY.

Oct. 15, 1825.

THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH.

At the last meeting of the Directors of the Theological Seminary of the Presbyterian Church, located at Princeton, a minute was made, of which the following is an extract, viz.

The committee appointed to ascertain the amount of the necessary annual expenses of a student in this Institution, made the following report, which was adopted, viz.

That if a student boards out of the Refectory, his expense for board for 40 weeks, the time of the two terms, will not exceed - - $50 00

His wood or other fuel will cost - - - - - - - -	5 00
His washing - - - - - -	10 00
His contribution to the general expense fund of the Seminary - -	10 00
His paper, stationary, lights, and contributions to different societies among the students	10 00
Making the whole amount of necessary expenses at the Seminary for one year - - - -	85 00

No allowance is above made for clothing, for supporting the student during vacations, or for his travelling to and from the Seminary. It is understood, however, that many students travel on foot to and from the institution, and spend the vacations with their friends, without charge. Some articles of clothing have been occasionally presented to the Directors, and by the Professors distributed among the students. All similar donations will be thankfully received and faithfully appropriated.

Some incidental expenses, when a student enters the Seminary, for bedding and furniture for his room, are unavoidable; but in many instances a part has been gratuitously afforded; and the whole need never exceed $20.

Should a student board in the Refectory of the Seminary, which is at his option, his expenses may be thus stated:

Board at $1.75, for 40 weeks - - - - - - -	$70 00
Fuel - - - - - - - - -	5 00
Washing - - - - - - -	10 00
Contribution to general expense fund of the Seminary - - - -	10 00
Stationary, lights, contribution to societies, &c. -	10 00
Making a total of expense, exclusive of clothing, travelling, and vacations, of - - -	105 00

Ordered that the Secretary furnish the Editor of the Christian Advocate with an attested copy of the above report.

Attest. JOHN M'DOWELL, *Secretary.*

We readily comply with a request, to lay the following important communication before our readers.

[CIRCULAR.]

At the annual meeting of the Synod of Albany, held in the city of Troy, on the first week of October, A. D. 1825, *a committee was appointed, at the close of the free conversation on the state of Religion, who, in pursuance of the object of their appointment, submitted a Report on the Sanctification of the Sabbath, which was adopted, and is as follows:*

The statements which have been made on the floor of this house oblige us to believe that the profanation of the Lord's day is practised to an extent altogether unprecedented, in that portion of our country included within the bounds of this Synod. The evil is evidently in a

course of rapid increase, and has already assumed an aspect of the most appalling and portentous character.

But to suppose that this Synod, and the churches under its care, and the section of country in which they are located, are alone concerned, would, in the opinion of your committee, be to overlook the mighty magnitude of the subject. There is a stream that flows with moral pestilence through the whole extent of the nation. The evil is not less alarming in other parts of our country than in this. It is the common concern of all the churches of every name, and of all the states from east to west and from north to south, in this vast republick.

Your committee consider the subject as one of vital importance to all our civil and religious institutions—a great ecclesiastical and national question, the influence of which must be deeply felt in every department of society, and in every section of our great and growing country.

With these views of the magnitude and importance of the subject before them, your committee cannot think that any efforts, limited by the boundaries of this Synod or of this State, would be at all commensurate with the evils to be removed, and the interests to be secured. Nor can they suppose that the grand enterprise of effecting the needed reformation could be accomplished in the short space of a few months. Time must be taken—the moral feelings of the nation must be awakened—the virtuous wisdom and talents of the nation must be enlisted—the lawless manners of the nation must be reformed.

Overlooking, therefore, all sectarian and sectional considerations, the *ultimate* means on which your committee fix their eyes, and in which alone, under God, they indulge the hope of complete success, are, 1. faithful discipline in all the churches of American Israel; and 2. efficient legislation in all the branches of our civil government; or to express these together, There must be *one, great, united national effort.*

In order to secure this, your committee recommend the adoption of the following resolutions:

1. That a Committee of Correspondence be appointed by this body, whose duty it shall be to solicit the attention of other Synods of the Presbyterian church, and ecclesiastical Bodies of all other religious Denominations in the country, to this subject as speedily as practicable—to prepare a memorial on the subject, and forward it to the next General Assembly of our church—to take effectual measures to procure the publication and circulation of Tracts and Prize Essays in this and other states on the moral and civil advantages of the Sabbath—to write to distinguished civilians, whose sentiments are supposed to be in favour of the object, to obtain their co-operation—and in general to adopt such other measures as they may deem important for the attainment of the object.

2. That, as soon as the way shall be prepared, this Committee of Correspondence take measures to have respectful and earnest petitions made to all our state legislatures and to Congress, praying them to adopt such measures as their wisdom, virtue and patriotism may dictate for securing the better sanctification of this holy day.

The following persons were appointed as the Committee of Correspondence—

Rev. Samuel Blatchford, D. D., Rev. David Porter, D. D., Rev. John Chester, D. D., Rev. N. S. S. Beman, Rev. Elisha Gale, Rev. Henry R. Weed, Rev. Samuel C. Aikin, Rev. Nathaniel S. Prime, Rev. Samuel P. Williams, J. P. Cushman, Esq., Annanias Platt, Esq., Walter King, Esq., Elias Parmale, Esq., John Fine, Esq.

In regard to the ministers and churches in connexion with this Synod, your Committee would moreover recommend the adoption of the following resolutions:

1. That it be again, and it is hereby, solemnly enjoined on all the Presbyteries, Church Sessions, and Ministers under our care to observe the resolutions passed by this body in 1823 and 4, respecting inquiry and discipline—the purport of which was, That our Presbyteries and Church Sessions should exercise discipline over their respective members whenever guilty of violating the sanctity of the Sabbath—that an inquiry should annually be instituted in the Presbyteries in connexion with this Synod relative to the sanctification of the Lord's day and the exercise of discipline for disregard to this sacred institution—and that each minister belonging to this Synod should at the earliest opportunity practicable, present this subject in all its solemn importance to the Session of the Church under his pastoral charge, and invite the co-operation of its members in all proper and prudent measures for the suppression of Sabbath breaking.

2. That every minister in connexion with this body, and having a pastoral charge, preach on the subject of the sanctification of the Sabbath, before the end of November next.

3. That it be recommended to all the churches under our care to observe the first Friday of December next as a day of solemn fasting and prayer, with special reference to this subject.

4. That it be recommended to all our

ministers and church members, when travelling, to give the preference to such livery establishments, steam-boats, canal-boats, and other publick vehicles as do not violate the laws of God and of the land in relation to the Sabbath.

From the Minutes of the Session of Synod, October, A. D. 1825.

JOHN CHESTER,
Stated Clerk.

From the London Missionary Chronicle for August, 1825.

SOUTH SEAS.

Extracts from Letters of the Deputation, dated Sydney, 12th November.

Final Visit at the several Missionary Stations.

Immediately before leaving the Islands finally, we had an opportunity of paying a short visit to all the missionary stations, after our official visits had been completed; and we rejoice to say, that we left all the churches in entire peace and harmony, and favoured with great and growing prosperity. The number of communicants was rapidly increasing in the several churches, while not only the members of the churches, but also the baptized who had not yet been admitted to the Lord's Table, were, generally speaking, conducting themselves with great propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been suffered to appear; and all the brethren were not only sound in the faith, and regularly devoted to their great work, but held in high esteem by their several flocks, and enjoying great harmony and peace with each other, striving together for the faith of the gospel.

We had not only the gratification of receiving from all of them private letters addressed to us individually, but also joint letters, unasked on our part, from them as distinct bodies of Missionaries of the Windward and Leeward Missions, including every individual missionary. As we had endeavoured to discharge our duties with the greatest fidelity ever since our arrival among them, nothing could be more gratifying to our own feelings than the contents of these letters. We left all the brethren our warm and affectionate friends, and enjoy, we are persuaded, their entire confidence.

Improvement of the Natives in Learning and Christian Knowledge.

The whole population of all the Islands may be considered as under school instruction. The generality of the people read with a propriety and fluency seldom known among the common people of our own country. Nearly all, both children and adults, are acquainted with one or more catechisms. Their progress indeed in knowledge of scriptural and religious subjects is truly extraordinary; and, considered as congregations, their knowledge is not surpassed, and we think not equalled by congregations of the same magnitude in England. Multitudes can write well, both men and women, and not a few are acquainted with the common rules of arithmetick.

Progress in Civilization.

Civilization has already made great progress in all the Islands, and is making rapid advances. The two settlements of Burder's Point, and Haweis-Town, are nearly equal to any; but with these two exceptions, the Windward Islands are far inferior to the Leeward. The cause may be, the retarding influence of the Tahitian government, which has never yet viewed our ideas of civilization in that important and interesting light with which the governments of the other Islands have done; nor are the chiefs of that government disposed to treat their missionaries with that respect and deference so observable in the Leeward Mission.

Political State of the Islands.

Of the politics of the Society Islands, it is difficult to form a just and accurate idea. However, we understand that the authority of *Pomare* extends only to Tahiti, Eimeo, Teturoa, and another uninhabited island or two; and that all the Leeward Islands are independent, under the sovereignty of their own respective kings, who are all warm friends to their missionaries and to the cause of truth. All the Islands, both of the leeward and windward groups, have their own codes of laws, which are printed and published, and we can assure the Directors of their equity; and that they guarantee to the people all their rights, as in England, while they give to their kings a dignity, their power a stability, and their domestick establishments an affluence, which they never before enjoyed.

All the other islands at a distance which have embraced the gospel, must be regarded as also living under the same laws; for the native teachers take with them the laws of the islands from which they go, and when heathenism and idolatry fall, and Christianity is embraced, all the religious and political institutions they enjoyed in their own country, succeed as a matter of course. When we left the islands, they were all in a state of

the most entire tranquillity, and no war was in the least expected. There had indeed been reports and rumours of war in Tahite, but they had subsided. More unanimity existed among the chiefs, and the new code of laws promised a security to the property, and a liberty to the subjects of that government, which they had never before enjoyed. A rage for *tatauing* themselves had long existed among the young men in all the islands, and had given much trouble; but in all the Leeward Islands it had subsided to a great extent, and we do not expect any great evils from it to the Windward, where all were allowed to do as they wished, on that subject, without being liable to punishment.

Seminary for the Children of Missionaries.

Though from the time of our arrival in the islands, and so soon as we became acquainted with the state of the children of the Missionaries, we were most deeply convinced of the essential importance of a school for their education, as well for the safety and prosperity of the mission, as for their own sakes, yet we met with innumerable difficulties in the way, and our fears were not small, that we must after all abandon all hope of accomplishing our wishes. But the object was too important to suffer us to despair, so long as any ground of encouragement remained; and before we left, we had the pleasure to see the School-Institution commence operations under the tuition of Mr. Orsmond and Mrs. Orsmond.

The Missionaries are erecting a building *at their own expense*, for the School, 130 feet in length, which will accommodate 40 boys and girls, with school-rooms, and all other conveniences, and will keep it in repair. It is situated at Afareaitu, on the east side of Eimeo, in a very eligible situation. Mr. Orsmond's principal duties relate to the school; but he will preach to those natives who may reside there on Lord's days, and do all the good he can as a missionary, while he is discharging his duties as a schoolmaster; and we trust that from this important institution, God will raise up missionaries to carry on the glorious work which their parents have been the honoured instruments of commencing.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of September last, viz.

Of Rev. Ezra Fisk, per Alexander Henry, Esq. his subscription to the paper of Rev. Isaac W. Platt, for the Contingent Fund		$5 00
Of Mr. Gilbert T. Snowden, per Robert Flemming, Esq. the two last instalments of Rev. Robert Means, Columbia, S. C. in full of his subscription for the Southern Professorship		100 00
And on account of the subscription of the Presbyterian Church in Columbia, S. C. for the same Professorship		36 00
Of Rev. John M'Kinney, in part of his subscription of $200 to the Scholarship to be endowed by the Senior Class of 1824,	$50	
And one year's interest on it	12	62 00
Of Rev. Samuel Lawrence, in part of his subscription to the Scholarship to be endowed by the Senior Class of 1823		20 00
Total		$223 00

REPORT FOR OCTOBER.

Of Rev. Dr. E. S. Ely, the annual collection in the 3d Presbyterian Church for the Contingent Fund		$23 00
Of Jos. Biddle, in full for rent, for ditto		50 00
Of Rev. John W. Scott, a quarter's rent, for ditto		87 50
Amount received for the Contingent Fund		160 50
Of Rev. Samuel S. Davis, for the Southern Professorship		200 00
Of Rev. Robert W. James, for ditto, viz.		
From Mrs. Margaret Scott	$2 00	
And on his own behalf, in full of his subscription to Rev. Samuel S. Davis' paper	18 00	20 00
Of Rev. James Campbell, per Rev. Charles Hodge, for Senior Class Scholarship of 1823		30 00
Of Rev. Samuel Lawrence, for ditto		15 00
Of Rev. Dr. Samuel Miller, per James S. Green, Esq. for Le Roy and Banyer Scholarships		175 00
Total		$600 50

View of Publick Affairs.

EUROPE.

GREAT BRITAIN.—The latest English dates that we have seen, are from London of the 9th, and from Liverpool of the 11th of September. The British Parliament met on the 25th of August, and was farther prorogued, without entering on business, till the 1st of Nov. It was uncertain whether the Parliament would be dissolved or not. A cabinet council was to be held between the 20th and 24th of September, when it was expected this point, on which the *quid nuncs* were greatly divided, would be settled and made known. A report had recently prevailed in London of "the complete subjugation of the Burman empire by the British forces." This account was doubtless a fabrication, for more recent information from India, received in this country, contradicts it entirely. Troops had been recruited, to reinforce the British army in Burmah, to the amount of 4500 men.—The first shaft of the great tunnel under the Thames had been successfully sunk to its intended depth, and the work was going forward with every prospect of success.—The course of exchange between Britain and France was considerably in favour of France.—Forty-five companies had been formed in London, to establish steam packets to every part of the globe.—There had been some improvement in the money market.—Lord Cochrane was expected to sail to the assistance of the Greeks in about two months. It was said that the British government did not favour his lordship's enterprise; but this is no evidence that the government is really hostile to the expedition—It may all be done to save appearances with the Turk, with whom the British are at peace.—The affairs of Ireland were supposed to be improving. Banking and manufacturing companies were about to be established in that country by British capitalists.

FRANCE.—The French chambers are not to meet again till Feb. 1826. The news of the "arrangement," as it is called, with the Island of Hayti, by which the French commerce is to be much favoured, has created great rejoicing in all the commercial cities and towns of the kingdom.—It is said that France is driving a bargain with Spain for what was formerly the Spanish part of St. Domingo. If this be so, President Boyer will find himself not a little embarrassed.—It was only for what was the French part of the island, that the agreement was made. It appears that the errand of the three commissioners who went from Hayti to France, was merely to negotiate a loan, to enable the Haytians to pay the French for the concessions made in the treaty. The whole aspect of this business seems, in our apprehension, to indicate that President Boyer and his council have been overreached; or at any rate have not made an advantageous "arrangement" for Hayti.—The French government appear to be placed in a singular and embarrassing predicament, in relation to Spain. Having fought and conquered the constitutionalists, in favour of the royalists, it would seem that they are now under a kind of necessity of fighting and conquering the royalists themselves. It appears that the leaders of the party that has been restored to power have gone, and are still determined to go, much farther in their proscriptions and banishments, and in the exercise of the most arbitrary and despotick power—even to the restoration of the horrible court of the Inquisition in all its terrors—than the French are disposed to approve or tolerate. In a word, there are two parties in Spain, called the *royalists* and *ultra-royalists*—the former disposed to limit, to a certain extent, the power of the monarch and his council; and the latter wishing and endeavouring to restore Spain to what she was a century ago. The former party is favoured by the French; but the latter are actually in power, and hate the French more than they hate their own countrymen with whom they are at issue. The French are certainly well served; and it must be left to time to decide what measures they will adopt, in the dilemma in which they are placed.—It is said that the Constitutionalists in Spain are rejoicing in secret at the embarrassments in which they see their enemies entangled.

SPAIN.—From the statement already made, it will be perceived that "the cup of trembling" which has been put into the hands of the miserable inhabitants of this thrice wretched country is not yet full. Indeed the prospect opening upon them, seems more gloomy than any they have yet seen. The royalists, the ultra royalists, and the liberals, are all decidedly hostile to each other. Each party has two other parties to contend with. The ultra royalists who now are in the chief places of power, really wish to depose Ferdinand, because, under French influence, he is unwilling or afraid to go all the lengths to which they would lead him.—Their wish is to place the king's brother, Carlos, on the throne, who is said to be a man exactly to

their mind. The royalists, who are favoured by the French, are also, it would seem, desirous to overthrow the government; because they think that its arbitrary proceedings have already become intolerable. Bessieres, a Spanish general, than whom none was more active and efficient in fighting the constitutionalists and restoring Ferdinand to his present power, has lately conspired against him; and with seven of his companions has been detected, taken and shot. The Empecinado has been hanged—All is confusion, suspicion and alarm. The French seem at a loss how to act; and from the monarch on the throne to the beggar on the dunghill, misery, and a fearful looking for of greater evil yet to come, seems to pervade the nation.

Portugal.—A new plot has been discovered in Portugal which had for its object the dethroning of the king, in order to make way for the accession of his son, the Infant Don Miguel.—This plot appears to have been connected with that in Spain, in which Bessieres was engaged. Who in these days can envy monarchs!

The Greeks.—It appears that the affairs of the Greeks have been in a more alarming posture during the present campaign, than at any former period of the existing struggle. Nor were they at the last accounts in a situation to free their friends from serious anxiety. Chiefly, we believe, in consequence of their unhappy divisions, and the treachery of Ulysses, and the dismission of Colcotroni, their enemies made good their landing with a large force, augmented at different times, in the south-western part of Greece, and carried all before them to the walls of Napoli di Romani. Here they were repulsed, and at length retreated to Trippolizza, where their main army, under the Pacha of Egypt, had its head quarters, at the date of the last authentick intelligence. Trippolizza, or rather its remains, (for the Greeks burned the city at the approach of the Turks) surrounded as they are by mountains, and in the very heart of the Morea, afford every advantage to the Greeks to attack their enemies, and even to reduce them by famine. It appears that the Turkish army was actually surrounded, and in great distress, and that a reinforcement and supplies, coming to its aid, were repelled or captured. All attempts likewise to reduce Missolonghi, had been repulsed, with loss to the Turks.—Such is our last news from Greece From Europe we learn, that reports were current that the Greeks had sent an authorized and distinguished individual to England, to seek the aid of the British government; or rather, with the offer of putting Greece under the protection of that government. Circumstances seemed to indicate that there was some reason to give credit to these rumours, but their truth or falsehood was not ascertained. We are sorry to observe, that the Greeks have recently been chargeable with putting about 200 Turks to death, in cold blood; in retaliation of the act of a Turkish slave, in blowing up one of their vessels, by which its crew was destroyed. Such cruelty is an inauspicious indication, whether viewed in a moral and religious light, or only on the principles of human policy, and the laws of modern warfare.

ASIA.

We have seen, within the past month, some additional details, of the British military operations against the Burmese—but nothing more. The British are, on the whole, successful; but they meet with a stouter opposition than was expected some time since. No intelligence has been received, in relation to the missionaries in the northern part of the empire, where the war now rages. Their friends, with great apparent reason, are painfully fearful that they have been sacrificed by the incensed heathen.

AFRICA.

We have nothing of importance to report from Africa for the present month, except that cheering intelligence has been received that the establishment made at Liberia by our Colonization Society, is in a very prosperous state—The colonists are remarkably healthful, and are vigorously and successfully employed in their various occupations.

AMERICA.

Upper Peru.—Delegates from the four provinces of Upper Peru have convened in Congress. Bolivar, to whom, as we have heretofore seen, the powers of an absolute Dictator have been granted, has directed the delegates to this Congress to express their sentiments freely, on all public concerns that may come before them; but at the same time has declared that nothing shall receive the form and force of a law, till it shall have been submitted to the Congress of the coming year. In the mean time he has ordered that the Grand Marshal (who we believe is General Sucre) shall, in all respects, be obeyed. This decision of the Liberator has been severely criticised in the publick papers at Buenos Ayres.

Buenos Ayres and Banda Oriental.—It seems probable from the last accounts we have seen, that the republick of Buenos Ayres has settled its disputes with the Empe-

ror of the Brazils. If such be the fact, the patriots of the Banda Oriental will of course be deprived of much aid which they have heretofore received from the countenance and immediate vicinity of the republick: and it appears that from some cause or other the forces of the Patriots have acted with less spirit and vigour than at the commencement of the conflict. This, however, may perhaps be attributed to the absence of their enterprising leader, Lavaleja.—He was wounded and taken prisoner, in an attack on Monte Video.

THE BRAZILS.—It appears, that under the mediation of his Britannick Majesty, conducted by Sir Charles Stuart, as plenipotentiary and envoy extraordinary, a treaty has been formed between the king of Portugal, and his son, Don Pedro, the Emperor of the Brazils. The first four articles of this treaty, are as follows—"Article 1st. His Most Faithful Majesty recognises Brazil as an Independent empire, and separated from the Kingdoms of Portugal and Algarves, and his pre-eminently beloved and valued son as Emperor, ceding, and of his free will transferring the Sovereignty of the said Empire to his said son and his legitimate successors, His Faithful Majesty, taking only, and reserving for his own person, the same title. Article 2d. His Imperial Majesty, as an acknowledgment of respect and love for his august Father and Lord, Don John VI. consents that His Most Faithful Majesty shall take for himself the title of Emperor. Article 3d. His Imperial Majesty promises not to admit propositions from any Portuguese Colonies to unite themselves to the Empire of Brazil. Article 4th. Henceforth, there shall be peace and alliance and the most perfect friendship between the Empire of Brazil and the Kingdoms of Portugal and Algarves, with a complete oblivion of past feuds between the respective powers." The remaining articles of this treaty, (making eleven in all, and none of them long) relate to matters of commerce and intercourse—the restoration of property to those who have lost it, and to the settlement of claims, made by those who have taken a part in the late hostilities. This treaty was ratified by Don Pedro the day after it was formed, and is to be ratified at Lisbon within five months, or sooner if possible. The British, doubtless, expect to derive great commercial advantages, from the agency they have had in this concern.

UNITED STATES.—During the month past, nothing has transpired in our national concerns which we regard as half so important as the councils which have been held, and the treaties which have been made, with some of the Indian tribes within the boundaries of the United States. A number of the most powerful and warlike tribes (and some of them at war with each other at the time) have come together under the mediation of the United States, conducted by Governor Cass, and have entered into treaties of peace and friendship with the whites, and agreed to lay aside their hostilities toward each other. Most earnestly do we wish and pray, that good faith may be preserved by all the parties to these treaties and engagements—especially that a want of faith may not be justly chargeable on the United States. To the Indian and African races our countrymen, as we believe, owe a large return of good offices, for the injuries which we have inflicted on them. Let us hasten to pay with all possible speed the debt we owe; that the equal Judge of all and the avenger of the oppressed, may grant us forgiveness for the past; and may continue to us those smiles of his providence which we have long enjoyed, without the gratitude and acknowledgment which they loudly demand.

☞ Distant subscribers and agents who are in arrears for the Christian Advocate, will gratify the editor if they will make the due remittances with as little delay as possible—by a safe private conveyance if practicable, or by the mail if necessary.

The editor has reason to believe—and he states it with pleasure—that no periodical work in our country has been better paid for, on the whole, than the Christian Advocate; and also, that the character of his subscribers frees him from the apprehension of much eventual loss. Still it is true, that a large proportion of the *profits* of the work, for the past and present year, are yet to be received; and that the delay of payment, on the part of subscribers in arrears, not only subjects the editor to personal inconvenience, but obliges him to withhold much of the *profits* appropriated to the charities of the church, and which it is most desirable should be *immediately* applied in aid of those charities.—Beside, there is probably no more common cause why a periodical publication is *given up*, than permitting arrears to accumulate till the amount startles the subscriber, as an expense which he cannot afford; whereas, had he paid gradually, that is punctually, he would never have missed the money with which he parted; would have continued to benefit himself and his family by reading an interesting and edifying work, and to patronize such work for the good of the community at large.